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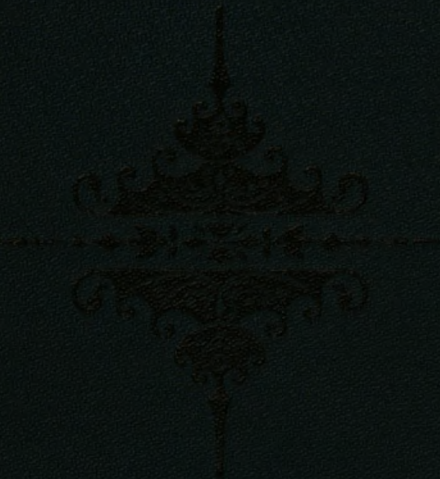
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THE NEW
AND
TRUE RELIGION.

BY

CHARLES M. STEBBINS.

THIRD EDITION.

1898.

CHARLES M. STEBBINS, PUBLISHER.

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PREFACE.

THERE were mistakes in the original edition, published in the summer of 1896, which should not have been there, and for them the publishers are responsible, because the copy was typewritten. I sent it to them very hurriedly, and paid no further attention to the matter until the book was printed and bound, hence the many typographical errors.

In answer to the objections of various critics, that "the title of the book is very misleading," that "it is difficult to understand what the religious belief of the author really is," that it is "mystifying," etc., etc., I beg leave to observe that it is intended to be, as its title states, a "new religion," one which teaches men to seek their own happiness by attending to their own business, which should be that of getting the greatest amount of enjoyment out of the material things of the earth, which are within their reach, and more or less within their comprehension, leaving all matters concerning another world, the Invisible, Unknown, and Unknowable, to the Creator, to assume whose attributes, and to undertake to correct whose mistakes in allowing the world to drift (according to them), into its present deplorable condition, is not only supremely silly, but in the highest degree blasphemous.

What folly to waste our time and cudgel our brains (?) over matters of speculative belief, when we may be sure that He will dispose of us according to His ideas, and not according to ours! And what blasphemy to attempt to measure His designs with our puny intellects!

However, in order to make my belief as clear as possible I shall insert, after this preface, a "Confession of Faith," in which I shall try to set forth, as distinctly as I am able to do it, the most important articles of my creed.

To those who have criticised the bad taste shown in writing for publication of my family affairs, I beg leave to remark that I am nearly seventy years old, and whatever I do to justify my action in diverting the bulk of my property from the customary channel, must be done quickly, for as they may have noticed, dead men have few opportunities for setting themselves right before the world. And I don't mind telling them of a discovery I have made but not yet patented, and which is that there are multitudes of happy mortals into whose lives nothing extraordinary ever comes, and who, therefore, take great interest in hearing and reading of others whose experiences have gone beyond the ordinary and commonplace. A bit of scandal or a family row gives additional zest to the subject. I speak all the more confidently in this matter, because a number of people when mentioning my book have said and written to me that they found the biography very interesting—a rather doubtful compliment, by the way—and I feel quite sure of having given pleasure where I had neither intended nor expected to do so.

In regard to putting my biography under the heading "The New and True Religion," it is hard to say whose is the fault. I did not put it under any heading, still I think the publishers should have inferred from the commencement, "Autobiography," that such should be the page heading.

The autobiography was the cause of the printing of the book. My oldest daughter had begged me for many years to write my biography for her, and at last I consented to do so; but it seemed to me this would not be

complete without my peculiar ideas, hence "The New and True Religion."

It has been urged, too, that my book is calculated to ~~cause~~ unhappiness rather than happiness, in this way: That it would, if believed, rob the whole Christian world of the consolation it now gets from the hope of entering, at the end of this life, into a heaven of bliss. This would be a fearful thing to do. But I cannot think it would have this effect. It was intended rather to console those who have vainly sought a religious belief that would satisfy their scruples, by convincing them that there is no religion which it is necessary to believe, in order to attain to eternal life; and I sincerely hope that the contents of this book may never come to the knowledge of any one whose faith may be so shaken by it that he will be thereby rendered unhappy.

And here I must ask what reason there is to suppose that Christians really do believe in a heaven of happiness which awaits them hereafter? If they did so believe, would they not go forward joyfully to the gates of death? And do they not now shrink from death, and strive by every means to prolong their stay in this wicked world? And would not their friends accompany their bodies to the grave with songs of joy and rapturous hosannas, to celebrate their entrance into fruition? Why do they mourn a dear one's departure, if they really believe he is going from a "vale of tears" to a realm of eternal joy?

It may be claimed that it is selfishness on their part. But may a good Christian be selfish to the extent of wishing his friend to remain here in misery, rather than go hence to a world of never-ending delight? I have heard Christians give as an excuse for their desire to stay, the solicitude they felt for the welfare of their children or other loved ones. Have they no faith in God? And can they not trust their dear ones to His Providence?

And do these preachers, who promise their faithful

followers a blissful hereafter, imagine that the Creator will give them a greater happiness in the next world than He can enjoy? Do they suppose that He is continually bubbling over with laughter when He sees so many of His creatures in the constant torments which, according to the tenets of all the religions, they must suffer, both here and hereafter, as a punishment for their transgressions? Do they imagine that He can be happy in the knowledge that millions of His children are enduring the tortures of the damned? or do they fancy that He will blot out from the minds of the elect that memory which has made the mind what it is and which must, if not so blotted out, remind them every moment of the dear ones left behind, in the misery of their sins?

It seems to me that I shall do the world a great service if I can assist in convincing its inhabitants of two truths, the failure to appreciate which causes them a great deal of unnecessary worry, and takes up a great deal of their time, which might be employed in securing their individual enjoyment:

First, That the general belief that the Creator has not vouchsafed to His creatures sufficient mental capacity to carry out His designs, and is, therefore, under obligation to give them specific rules for their guidance, is an error.

Secondly, That if He had formulated such specific rules, our heavenly Father would have given us all the capacity and opportunity necessary for their discovery. Human laws are perfect in that respect, for every citizen may find the text of the law, although he may not understand its meaning.

It may, and likely will be claimed that the members of each sect get, in their labor of love while seeking to convert others, and in the ecstasy of the conceit that they are the chosen people of the Lord, and the only ones authorized to expound His law to their benighted fellowmen, a

full compensation for their loss in not seeking their individual pleasure. This may be true, but what is to compensate their would-be converts for the annoyance of their continued importunities, and their brazen-faced assumption of superior knowledge and wisdom?

It must be remembered that the Creator did not invent printing, nor did He establish any other system by which all people could know His law, in case He had given one; and this is, of itself, the strongest proof that He has given us no such specific law.

Owing to the confusion of tongues, which seems to have come in soon after the creation of man, the teachers of those religions which claim a regularly ordained priesthood could only impart their ideas to a very small number of their fellow-beings, so that thousands of millions of the Creator's children must, in case any one of the conflicting beliefs were true, have been condemned to eternal damnation long before the age of printing.

And even now, in this so-called enlightened age, how many Christians know enough of the doctrines of Mohammed to be able to judge of their truth? And the Mohammedans—what do they know of Christianity?

Of the 1,500,000,000 inhabitants of our world, all but a scattering 120,000,000 may be classified under eight heads, as follows:

Confucians, and Worshipers of Ancestors, 256,000,000; Roman Catholics, 236,000,000; Hindoos, 190,000,000; Mohammedans, 180,000,000; Buddhists, 150,000,000; Protestant Christians, 148,000,000; Polytheists, 120,000,000; members of the Greek Church, 100,000,000.

Confucius taught no doctrines which threatened damnation in case of disobedience.

If the Roman Catholics, with their 236,000,000, are right, then the other 1,264,000,000 will go to the devil, to abide with him forever.

If Mohammedanism be true, still greater numbers will be eternally damned.

And if the Protestant Christians, whose numbers are only 148,000,000, or not quite one-tenth of the whole, are the only ones favored with the truth, then the remaining nine-tenths will suffer throughout all eternity.

If any one objects that the Catholics and Protestants are Christians and should be classed together, I answer that I have found it next to impossible to get a Protestant to admit that he felt sure the Catholics would be saved; and the Catholics believe, almost universally, that Protestants will not be. And even if they are put under the same heading, and their beliefs are the only true ones, but 384,000,000, or about one-fourth, will be saved, leaving nearly three-fourths of the world's population to be numbered among the lost. And of these 384,000,000 classed as Christians, not half fully believe the Christian doctrine.

For instance, of the 65,000,000 people in the United States, who are all counted as Christians, only 23,000,000 are enrolled as members of the different churches, and this, counting in Shakers and all other communistic societies, Quakers, Dunkards, Jews, Mormons, etc. And there are among these so enrolled great numbers who only half believe, or have serious doubts about many cardinal points in their creeds; so that there are, probably, not more than one-fourth of the 65,000,000 reckoned as Christians who really believe in and practice the doctrines of the church.

Besides all this, if we place the commands of the Saviour in juxtaposition to the acts of his so-called followers, we must conclude that there is no such thing as Christianity now existing, and consequently that there are no Christians.

The Bible account of the commission which He gave to His Apostles, whom, and whom alone, He authorized to speak for Him, is (Matthew x. 1, 8, 9, 10): "And when he had called unto him his twelve disciples, he gave

them power against unclean spirits, to cast them out and to heal all manner of sickness, and all manner of disease," saying to them: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: *freely* ye have received, *freely* give. Provide neither gold, nor silver, nor brass, in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat." This command was never countermanded nor modified.

Instead of carrying out these instructions, and depending entirely on voluntary offerings, the pretended representatives of Christ, at the present day, are very careful to make a bargain for their pay beforehand, and afterward to exact the last cent, even if it must be raised by lotteries, grab bags, bogus letters, and other methods of doubtful morality. Even the sirens of the church may peddle out their smiles and kisses, if necessary to bring in gold.

And if the parishioner asks his pastor to heal his diseases without money and without price, as the Saviour commanded His true followers to do, he refers him to the doctor, who will charge him a big price.

Where is the Christian teacher now to be found who fulfills the mission given to the first teachers, whose successor he pretends to be, and in whose footsteps he is supposed to follow? Only echo answers. When we seek him, we find only his counterfeit presentment—a sham.

We may be told that the age of miracles is past. Who authorized it to pass? Certainly not the founder of the religion, who ordained its apostles, for His words, frequently, spoken as in John xiv. 12, and reiterated in His last communication to His followers, only a moment before He ascended to heaven (Mark xvi. 15, 16, 17, 18), show that the commission He gave was to be a perpetual one, transmitted from each generation to the next.

And who among His self-styled disciples imitates His

life of self-denial and obeys His commands in regard to doing good to others? The words (Matt. xix. 21), "Go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven," spoken to the rich young man, who came to ask what he should do to have eternal life, ought to be obeyed, as an addition to the decalogue, for this young man had always kept the ten commandments, which Christ said was not enough, adding a new one that was equally imperative. How many of the millions of wealthy and well-to-do professors of Christianity keep this commandment? Do they not, almost without exception, give the bulk of their property to their relatives?

If to be a Christian is to follow the example and obey the commands of Christ, where are the Christians?

The impartial critic who measures the Christians of to-day by the standard fixed by the Saviour is fairly entitled to conclude that the great attraction which holds the churches together is the promise of salvation by faith. And how comforting it must be to the professing Christian who has a well-grounded suspicion that he can never get through on his own merits, to think that his salvation does not depend on his acts, but on his belief that he will be saved through the sacrifice of another! He may continue in sin, and his faith, even if it comes with his last gasp, as it did to the thief on the cross, will save him! The uncharitable may criticise his conduct, but they cannot look into his heart and swear that there is not enough there to answer his purpose.

Taking advantage of the fact that unbelief and lack of faith are rarely susceptible of positive proof, many church members, imitating the example of the incompetents who abound in the so-called learned professions, act as if they thought that the principal duty of professing Christians is to profess.

In answer to the complaint that "there are too many

I's in the book," I can only say that when I wrote it I knew of no one holding such opinions; consequently, having no followers, I could only speak for myself. True, there are those who do in such cases use the plural pronoun, but it seems to me a species of mock modesty which deceives no one; and so far as my observation goes, this habit has fallen somewhat into disuse. However, without wishing to criticise others who say "we," I still think it more manly and straightforward to say "I," when one speaks of himself.

That I have not always adduced proofs for my assertions, is because they seemed to me self-evident, as for instance, "that it is the right . . . of every one to get all possible enjoyment out of life." While the majority will very likely agree with me, some might not be able to formulate the proof, which I should do thus: Since the Creator put us here without our own volition, and gave to each one, also without consulting him, desires for all sorts of objects, and since we see that He has placed these various objects within our reach, the conclusion is inevitable that they were intended for our use and pleasure.

There are, also, many things in every creed which it is impossible to prove or disprove absolutely, for instance, that there is a Creator.

It should be evident, even to a weak intellect, that it is and must be impossible to prove to the finite mind, under present conditions—and the Creator has as yet shown no disposition to change these conditions in order to oblige us—that there is, or is not a Creator of the world, who supervises its continual existence.

But one proof could be absolutely convincing: That the Being who might claim to be the Creator should create, before our eyes, another world exactly like this one. Only a very small part of the earth's inhabitants could be got together, and near enough to see and be convinced that

such a creation were genuine, and even then each one would have to examine carefully the various constituent parts, to be sure that each rock, every mountain, all creatures on land, in the air, and beneath the waters were exactly identical with the same things now existing. This would require much time, even to go over a small portion of the globe, and long before the whole were examined and everything properly verified, most of the spectators would, in the natural order of things, have died and gone, with the countless millions of other unbelievers, to that perdition which, according to the preachers, awaits all doubters.

But the most serious difficulty of all, and one which renders the experiment impossible, lies in the fact that so soon as any considerable portion of the new world were completed, the attraction of gravitation would bring the two together with a smash that would crush everything, experimenters included, between them.

To be sure the Creator might smooth over all these difficulties, but that He has not done so should be proof sufficient that He thinks He has given us mind enough to comprehend His existence. Making a proper use of that mind we may discover that nothing happens, so far as we can understand, without a cause, and should, therefore, conclude that there was a great First Cause for the creation of the world. And we may further see that no system exists without an organizer, and are, therefore, entitled to infer that the vast, complicated, yet perfect system which regulates the harmonious action of all the innumerable parts of the world, must be an Organizer of the first class.

CONFESSION OF FAITH.

I BELIEVE:

I. That the Creator of the world is an all-wise and beneficent Being, who gives to every one of his children, at birth, the germ of a soul which, if properly cultivated, will lead him to eternal life, and if not so cultivated, will cease to exist at the death of his body.

II. That those germs, which expand into souls, become, on leaving the bodies they occupied in this life, invisible spirits inhabiting the air about us, and having the power to make suggestions to mortals still on the earth, and to so arrange minor events that the objects of their attentions may be rewarded or punished in this world, according to their deserts.

III. That the generally accepted idea that the Almighty created, or permits the existence of, a miscellaneous assortment of devils, dragons, Beelzebubs, and other malignant and unclean spirits, which are at liberty to exercise their infernal and supernatural powers to thwart His will and subvert His rule, is to the last degree childish and absurd, since the machinery invented by man for carrying out his designs comes much nearer perfection than that, inasmuch as all its parts are calculated to work in harmony. It is undoubtedly a great comfort to weaklings to think that the devil or some of his imps is to blame for leading them into this, that, or the other temptation, for yielding to which they suffer, but the truth is that each one pays the penalty of his own transgressions. Those who must have devils can find plenty of them among their fellows, for the evil which human

fends teach, either by precept or example, and which they encourage by design or ignorance, causes misery enough in the world, without invoking the aid of superior intelligences.

IV. That He has given His creatures no specific rules for their guidance, intending to leave each one free to find the truth by the use of his own faculties.

V. That it is a frightful blasphemy to accuse our heavenly Father of giving His children a religion that condemns some to everlasting torment, and rewards others with ecstatic bliss, because it is a virtual declaration that the Author of all things either made the temptation too strong or the creature too weak, and then punishes him throughout all eternity for not being able to resist.

VI. That faith in anything or anybody is generally the source of exquisite pleasure, and therefore that it is a crime to seek to change the belief of those whose faith in any creed gives them happiness and does not cause them to worry others by forcing their doctrines upon them, or by any other improper interference with their rights.

VII. That it is the right and duty of every one to get all possible enjoyment here below, always striving not to infringe on the right of another to enjoy life in his way.

VIII. That all laws and customs which tend to perpetuate wealth and power in families or classes are wrong, and contrary to public policy in that they foster discontent, and incite those who are not favored, to riots and rebellion; and that they are subversive of democracy, whose ruling maxim has always been "the greatest good to the greatest number," although the practice of its leaders is to tickle with pretty talk the fancy of the people, who allow themselves to be satisfied in that way, while the leaders themselves can be contented only when they have the wealth and power in their own hands.

IX. That all property belongs primarily to the

public, but that when found in the possession of an individual who shall have acquired it either by honest labor or lawful business methods, then he shall be secured in its peaceable possession during his lifetime.

X. That at his death it shall revert to the public; but that he shall be entitled to make a liberal provision for his wife, and to leave each of his children a sum (not exceeding \$30,000), sufficient for their maintenance in modest comfort.

XI. That poverty is a crime which should not be tolerated by freemen who lay claim to any sort of intelligence. Not that it is a crime committed by the honest, hardworking, thrifty one who suffers its pangs; but a crime brought about in organized society by the connivance of each generation, which monopolizes all the natural elements on which man depends for gaining a livelihood, and transmits them to a favored few of the next, leaving all the rest to commence the struggle of existence without any share of the rich heritage which the Creator intended should be divided among all. No amount of ease in later years can make up for a joyless childhood, since long-continued privation in one's young days unfits him forever afterward for that light-hearted enjoyment which should brighten every one's life.

XII. That all persons proved guilty of a heinous crime, and all convicted of a second offense, no matter what its nature, should be rendered incapable of assisting in the propagation of their species, and then shut out from the possibility of further contact with the majority, and in some place where they may make their own living, and establish their own form of government.

XIII. That early marriages are great promoters of happiness, and tend also to discourage vice; and therefore that the laws should be so framed as to offer an inducement for all to marry young.

XIV. That education should be made compulsory in

so far as the necessity of teaching all young people to labor is concerned; and that they all should be compelled to work with their hands until the age of twenty.

XV. That there should be no representation without taxation.

XVI. That the plea of insanity should be no bar to punishment by incarceration, since one who is crazy or subject to crazy fits during which he shows a tendency to crime, is a continual menace to society.

XVII. That we should aim to make ours a great nation of homogeneous people, all governed by the same laws, which should be so administered as to secure to each one that share of the comforts of life to which his industry, economy, and intelligence entitle him, doing away with State rights and sectional prejudices, and uniting us by those common interests under whose protecting influence each one feels that he is the equal, in the eyes of the law, of the best man living.

XVIII. That keeping open the flood-gates of immigration, coupled with a cheap rate of admission to the rights of citizenship, is virtually admitting to full partnership with us aliens ignorant of our form of government, who have had no part in the struggles through which we have passed in order to put ourselves on a firm basis among the nations of the world, and should therefore have no lot in our possessions. By so doing we scoff at the lofty patriotism of our forefathers and make a mockery of the blood they shed in order to secure for us and our offspring the inestimable privileges we enjoy, and all for the sake of the cheap glory of having a free country—so free that all the outcasts of all the world may come in and help take the bread from the mouths of our children.

XIX. That no law should ever be put in force without having been first declared, by a court of last resort, to be strictly constitutional and easily comprehensible.

XX. That all projects of law which involve any great principle of political economy, and which will, if enacted, seriously affect the material interests of great numbers, should be submitted before final enactment to the people; and if carried by very large majorities, should be held to be the settled policy of the government for a series of years.

XXI. That any fixed policy, even a bad one, which a country may adopt and carry out, through the operation of constitutional and clearly expressed laws, may be more conducive to its prosperity than an intrinsically better one which is subject to great and frequent changes.

XXII. That it is an outrage on the public which grants privileges and furnishes the funds needed for paying dividends, to allow corporations to fix the amount of their capital stock and increase it at will, without regard to the actual cash expenditure represented by each share.

XXIII. That, inasmuch as all great reforms must, in order to be generally useful, be carried out by laws identical in all the States, and since it would be impossible to get the assent of forty-five different Senates, forty-five different Houses of Representatives, and as many different Governors, to the same identical laws, the first step of progress must be to provide that all general laws shall be made and enforced by one central government, and hence that the motto of all those who hope for reforms, which will give all God's creatures equal rights, should be "One people and one set of laws."

The Golden Rule of the New Religion:—

**ENJOY LIFE ALL YE CAN, WITHOUT
OUT ABRIDGING THE RIGHT OF
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THE NEW AND TRUE RELIGION.

CHAPTER I.

THE Creator is an all-wise, all-powerful and beneficent Being. He created the world in order to have, in its management and development, an agreeable occupation.

Man is an incident of that creation, not fashioned after the image of his Maker, as many have vaingloriously supposed, because the distance between the finite and the Infinite is too great, and the comparison would be odious.

But He planted in man the germ of immortality, a boon denied to all other creatures, who die, or rather are changed into some other form.

This germ, when cultivated as it must be, expands into a soul or mind capable of comprehending, in some measure, the designs of the Creator, and also of assisting in their accomplishment.

In order that man may have an inducement to develop a soul, the Creator has given him no rules for his guidance, but has left him to find out, by studying the great book of nature, the right and reason of things.

Man finds, however, when he attempts to cultivate the germ within him, that he is hemmed in by a wall of circumstances, the principal of which are: the necessity of procuring the means of subsistence for himself and those dependent on him; and that of yielding to others of God's creatures who, by right or force, compel him to respect their claims.

The greater number find the struggle for existence sufficient for them, consequently the germ within them dies out, from lack of cultivation, and their life ends with the death of their bodies.

When, however, the germ is properly cultivated, it lives on after the death of the body in which it was born, takes its position, without visible form, in the invisible ether, makes suggestions and arranges minor events for the benefit of those still on the earth, who have sense enough to heed their counsels.

These suggestions come to all, but the most frequently to those who are honestly seeking guidance in the right path.

Probably every human being can recall many instances of his having received sudden light in regard to the proper course to pursue in an emergency; and yet the silly ones continue to exclaim: "There is no God, there are no ministering angels; all comes by chance."

People call such an intimation "a lucky thought," "my evil genius," "a sudden inspiration," etc., etc., and seem to think it comes from within.

That the following of these suggestions leads frequently to disaster, proves that selfishness and wicked desires are punished in this world, and that the punishment is an admonition to reform.

The almost universal belief that our heavenly Father created, and suffers to exist, devils and other evil spirits, which are, to a great extent, independent of Him, and therefore generally free to use their preternatural powers in setting His will at defiance, is almost like accusing Him of imbecility, for what human father would adopt into his family, or allow to remain there, a stranger who should openly and continually defy his authority? No man in his senses would permit it. How dare any one charge the Almighty with such a weakness?

But all the great systems of religion will have it that

human beings are to be punished eternally for sins committed here, in the infancy of their existence, when their knowledge is scarcely sufficient to enable them to make a respectable living, and where their time is so taken up in that endeavor that they have very little opportunity to examine the great questions of eternity.

Only one of them has seen the wrong of such a belief, and provided a purgatory for the purification of sinners in order that they may escape everlasting damnation.

The unreasoning will claim that the Creator is guilty of an injustice in so disposing that only a few are led to cultivate a soul worthy of eternal life. But they must remember that He was under no obligation to create them in one way or in another.

He created them all equal, giving to each one the same germ, but could not undertake to guide its development to the same perfection, for that would have produced an intolerable monotony.

The Creator, being Infinite, must have infinite variety, and his works show that He does.

All nature, and man is no exception, is subject to the same law: that the weakling must go to the wall. One sees on the great prairies of the West, when the fires are kept out, millions of treelets spring spontaneously out of the soil, and grow.

Some, however, setting their roots deeper, and thus gathering more moisture and sustenance than the rest, grow up and overshadow them, consequently shutting out the air and light necessary to their existence.

In this way the life is choked out of these weaklings and they die, so that in the place where millions started, there remain a few tall and stately trees, giants of their race.

Nor is there any injustice in this. He who has, in this life, contented himself with earthly pleasures, without

endeavoring to comprehend the great facts of Creation, gets so much happiness that he leaves it with reluctance.

He has found thinking so irksome that he has taken all his opinions at second hand.

He has taken his religious creed as it was taught him, and when it was once fixed in his mind, read only such writings and listened only to such teachers as would bolster up his preconceived ideas. He did not dare to get a new one, for fear it might be heresy and bring eternal damnation.

In politics, morals, and everything else, except the material pleasures of eating, drinking, and making merry, he did the same.

Having developed no mind in this world, of what use would he be, and what pleasure would he take in the purely spiritual existence of a higher sphere?

He has been taught, very foolishly too, that he may go to a material paradise, where he would parade around on golden pavements, gorge himself with manna, and sing hosannas forever.

No such paradise awaits him. The Creator himself, all-powerful as He is, could not endure such an existence. The Infinite must have infinite occupation, and He has not planned any such puerile diversion for those of His creatures who merit a future life.

Nor is it true, as many have taught, that the Creator foresaw and predestined all that is to happen.

To watch indefinitely the action of a machine whose every movement were foreknown, would destroy even the feeble intellect of man. How much more surely, then, the infinite mind of God!

Nothing is ever reproduced precisely as it was before. Even the heavenly bodies, which seem to revolve in the same identical circle, never occupy exactly the same position at two different periods.

But the Creator arranges everything so that perfect

harmony shall prevail in all things except those which concern man, to whom, having given the germ of a soul, He also gave some latitude in the variation of events which go to make up his destiny. Hence the discord that exists in matters human.

Nor did He intend that man should be perfectly happy in this life, since perfection precludes progress, for any movement, either forward or backward, would take the subject out of the sphere of perfection, which is a fixed and immovable one; whereas life is motion, and when motion ceases, then comes death, which carries everything to the state of inert matter.

God is the first principle, the very embodiment of life, and life being motion, all creation is in motion, its creatures having a principle of movement within themselves, while matter has only that which is communicated to it.

The germ of the soul being subject to this universal law of life, must go forward or cease to exist. It is generally developed far enough to enable its possessor to secure the material pleasures, and often dies in that stage which is so devoid of evidence of a mind that its owner is said to be in his second childhood.

But the exceptional souls expand more and more, growing continually in the faculties which enable them to distinguish right from wrong, until the death of the body sets them free.

Of what use, in carrying out the wise and beneficent designs of the Creator, would the millions of those be, who, whenever called on to act in matters that concern the public welfare, either follow blindly the leadership of others or, if they take the initiative themselves, resort immediately to acts of violence?

And the hundreds of millions of those who obey the imperious behests of kings, emperors, sultans, and czars, without ever thinking that they have any right independent of the will of their rulers, where do they get a

soul worthy of eternal life? and how does their groveling existence in this world fit them to soar in the realms above, and to enjoy the fellowship of those exalted beings who do, in some measure, comprehend the glorious designs of the Creator, and are capable of assisting in their execution?

Even in a land of the most advanced civilization and christianity, half a million voters have been, during fifty years, carried, as it were, in the pockets of two men (the Camerons, father and son), who have controlled their political action almost absolutely. And in another great State, having about a million of voters, the Conklings, Platts, Tweeds and other Tammany Sachems, have directed, and still direct, in a great measure, the legislation for millions of human beings, who have developed no souls capable of devising and putting in force the laws which are necessary to secure their rights.

What judicious, independent action would the disembodied spirits of those people take, who in this world got their opinions from others, in case they were set out into space with no one to tell them what to do? While here, they never thought out any of the great problems whose solution would have developed their minds and fitted them for a higher sphere. They did not get the mental caliber necessary to direct their own souls to eternal life; how, then, could they be fitted, as invisible ministers, to give counsels to, and assist those still on the earth, to go forward in the path that will lead to a future existence? In this lower sphere their only independent action manifested itself in the exercise of physical force, and in the upper sphere they will have no such force.

The developed souls will enter the higher sphere having greater opportunities for comprehending the vast scheme of creation, only to become a part of the mechanism which carries out the Creator's will.

Theirs will be a life of toil, often of sadness, for in en-

deavoring to aid man they will have more disappointment than satisfaction, and their chief happiness must come from the inner consciousness of duty faithfully and lovingly performed.

Their labors will be great, since their numbers are few and the objects of their care will be many.

CHAPTER II.

THERE are some who claim that this is a world of design, in which everything was foreseen and provided for; others who insist that it is a world of chance, in which everything comes haphazard.

The former assert that even the sands of the sea are numbered, degrading a God to the occupation of keeping an account of grains of sand, and to watching the operation of a vast machine whose every movement he knows beforehand. What an occupation for an all-powerful Creator! Its monotony would destroy even a finite intellect.

The latter think that all happens without direction and supervision. Such may well observe the kaleidoscope, whose images never repeat themselves, and then reflect that each heavenly body pursues the same course and at stated periods returns practically to the same position; that every animal is reproduced, through its offspring, in precisely the same form and with an exactness and a perfection incomprehensible to the human mind; that the seed of every plant germinates the identical organism whose product it was; that the elements which are at times still, at others raging, never go to such extremes as to produce monotony or to interfere with the onward flowing harmony of the whole.

Races of animals have died out, heavenly bodies have disappeared, and the most stupendous changes that one can conceive of have taken place upon our own planet, incidents which would disarrange the movement of the most perfect self-acting machinery, and yet our system continues on undisturbed.

CHAPTER III.

For the best development of the soul a state of comparative happiness is necessary, since he who is unhappy looks at everything with a jaundiced eye, and cannot see where his rights end, and those of others begin.

No one can arrive at just conclusions with hunger gnawing at his vitals, nor while suffering other bodily discomfort, or mental anguish. At such times he can see his own wrongs, but cannot properly weigh the rights of others.

Man's first and great duty is to provide for the well-being and comfort of his body. Without these he can make no progress.

In so doing he will encounter many difficulties, the overcoming of which should aid greatly in the development of the soul, because he must consider well the reason of all things and, seeing that perfect happiness is unattainable, learn to be content with what he can reasonably accomplish, since contentment is a great factor in happiness.

The first great requisite of happiness is health, therefore the first years of a man's life should be so passed as to give his body every opportunity for acquiring animal vigor, and no other consideration should be allowed to have any weight.

It is at this stage of existence that the great obstacle to human progress is encountered, for this early development of the child must be confided to woman, since man alone has the strength, the endurance, and the wisdom

necessary for providing the means of subsistence, and the duty thus devolved on him requires almost his whole time and attention.

But civilized woman as at present developed is very deficient in the qualities necessary for the proper training of children.

Before marriage she learns none of the things which she should know in order to bear and take care of children properly.

She spends all her young days with parts of her body compressed which need the utmost expansion in order to fit her for giving birth to a healthy child.

She thinks only of dress and appearances, and will not deny herself the pleasures to which she is accustomed, in order to prepare for the duties of motherhood.

Instead of fitting herself, by physical exercise and mental instruction, for the momentous period of childbirth, she continues to grasp all the transitory pleasures within her reach, and when her baby comes does not know how to take care of it.

True, she generally, and in order to gratify her inordinate vanity, tries to have pretty clothes ready for the little darling, but these are so arranged as to allow of frequent exposures of delicate parts of its body, when a simple bag, which would cover all but its head, would be far better. Everything is sacrificed to appearances.

Great numbers of them take so little thought of their health, risking everything for transitory pleasures, that they have no milk with which to nourish their offspring.

And if they have plenty of milk it often happens that they have been so accustomed to having their own way in every affair of life that a little cross in the nursing period causes a revulsion of feeling which changes it into a poison.

When this is not the case the mother, from a careless way of living, frequently assumes the responsibility of

maternity with a body in such poor condition that her milk is so lacking in the elements of nutrition that her child's life fades out by a slow process of starvation.

As a result of these and other sins of omission and commission, millions of children die every year, who ought to live, and who would live if the mothers had the same preparation for bringing them into the world that the animals have, and gave them the same care that the brutes give their offspring.

But this is not the worst of the trouble, for when a child dies that is the end of it. The great evil is that a part of these ill-starred children live, but with their bodily functions impaired, with the seeds of disease in their systems, and to such an extent that they are unfit to properly fulfill the duties of life and develop a befitting quality of soul.

The religions that have hitherto prevailed are entirely responsible for this condition of woman, for, although she possesses an iron will, which by some modern and Bessemer-like process shows not only the tenacity of iron, but the hardness of steel, she is, in the matter of creeds, a plastic creature, and has come to be what the preachers have made her.

In Mohammedan countries she readily assents to that part of the doctrine which, by terminating her existence with this life, virtually declares that she has no soul worth saving, and is, as in other beliefs, the most fervent devotee of the Prophet, who, ignoring her entirely, promises each man of the faithful four newly created and beautiful houris who will be his companions and pleasure-providers in the everlasting garden of delights.

But what a poor creed is this for the encouragement of its professors to improve a life which terminates in nothing! and how poorly calculated to inspire that noble, self-sacrificing, and intelligent devotion which the perfect mother should have!

The Hindoos, without ever having dreamed of the possibility of a woman having a soul, threw her poor body, at the death of her husband, into the flames.

These, and all other religions that have existed since the world began, the Christian only excepted, have treated women in the mass, gathering them together and maintaining them in herds, for domestic uses.

The Christian idea, or ideas, for there has been a succession of them, is best told in an epitome of the religion which is, briefly, as follows:

The Jewish religion, which Christianity acknowledges as its progenitor, commenced with the one-wife system, but soon degenerated into polygamy, although we are nowhere told that its authors sanctioned this change.

It is quite probable that man soon discovered the difficulty of keeping one woman within proper bounds, or that he feared she would talk him to death, and that he needed another woman to serve as a talking and fighting partner, according as the circumstances might require, for when two women are together they can attain a double happiness by both talking at once, and if a woman is to be attacked and subjugated, there is no known power so efficient as another woman.

All this is forcibly illustrated in the history of Eve, who, from having been an afterthought in creation, leaped at one bound into first place, assumed and kept the direction of affairs until she had overthrown the whole scheme of creation, and given the race a good start on the downward road to perdition.

Jewish history narrates that when the Creator had rounded out His great work by the creation of Man, who was doubtless a social animal, He suddenly remembered that there was no companion for him, and, worse still, no provision for the propagation of the species.

This was an oversight that required immediate reparation, therefore He took one of Adam's ribs, evidently

from the lack of original material, which would argue an unaccountable want of foresight on His part, and, judging from the result, it was one of the poorest ribs Adam had, and fashioned Woman.

He then installed the pair in a garden, where, from all appearances, they would have nothing to do but to eat, drink and be merry, a state of existence which would utterly preclude all mental development, for the human being who has nothing to do is certain to follow the example of his four-footed and successful rival in the art of looking out for himself, the pig, which eats, drinks, and returns to his wallow. Then He sent into this garden a serpent, from whose subsequent achievements it would seem that either He had miscalculated the serpent's powers of attack or the woman's capacity for defense.

At all events, and thousands of years before the Dunderbary invention, the result threw some light on the problem as to whether the dog should waggle the tail, or whether the tail should waggle the dog.

In this case the emblematic caudal appendage wagged those two creatures, who, so far as we can judge, were intended to be the crowning glory of creation, out of paradise.

So soon as God realized the terrible mistake He had made in putting together a woman in such haste, and especially in the use of such poor materials, He set his creatures to work to earn their bread by the sweat of their brow, and in so doing learn, through the experience they would necessarily gain, something sensible.

But there was still a screw loose somewhere, since, although the woman was relegated to a subordinate position, where she was seldom heard from, and when mentioned it was only to show that she was busy with humble duties and the propagation of the species, the race steadily deteriorated, and finally reached such a depth of degradation that He picked out the best family in the

lot, which seems to have been no great shakes, for Noah's morals were none of the best, and drowned the rest.

After these various failures, which were evidently the result of woman's unfitness to produce and raise up the man He had counted on, and this too while everything else seemed perfect, both in its creation and reproduction, He seems to have despaired of making anything out of the beings from whom He had hoped so much, and let events take their downward course, until finally He selected one particular lot of them, on whom He showered all His blessings, letting the rest of His creatures, contrary to the views of all the people of all the world on the subject of a parent's duty to his children, go to pot, which they seem to have done most effectually, and He even helped them along, for, although His chosen people killed His prophets, scoffed at His commands, set up brazen images in His place, and did many other reprehensible things, He encouraged and sent them forward to slaughter their fellow-men, violate their wives and daughters, and with fire and sword drive them out of their homes, taking possession, for their own use, of their well-tilled and productive fields, and everything they had.

He seems, in fact, to have upheld this, His chosen people, in all sorts of deviltry, and to have steeled His heart against all the rest of His children.

This partiality has cursed the world with a race of usurers, whose great aim in life is, not to produce, but to prey upon others, and take what they have produced. These spoiled children of the Almighty are now, and have been for ages, hated and despised by all the rest of mankind, and abandoned by their Creator.

Finally, after the lapse of several thousand years, during which other nations, whom He had cast out and neglected, had become great in power and learned in the arts and sciences, while His own people had sunk lower and lower, even He became disgusted with them, or at

least tired of showering upon them blessings which they repaid with disobedience and contumely, and gave out that He would send them a King who would have the power, and would undertake to make something better out of them.

It seems passing strange that an all-powerful God, who could certainly install a King with such unmistakable signs of authority that none should be in doubt, did, nevertheless, arrange matters so that this promised King came under such suspicious circumstances, involving the chastity of the everlasting woman, that His own people refused to recognize Him, and His Kingship utterly failed.

This people had already got such a hold on the business of money changing that they had opened brokers' offices in the Holy Temple, but the new King soon threw them out. Nor was this an exceptional case, for He cast out devils in other places.

This King was the best that ever lived, for instead of frequenting the company of the rich and powerful, He sought out the poor and suffering, ministered continually to their wants, relieved their distress, and healed their diseases.

His teachings were wisdom itself, and His life the purest known, the only dark spot in it being that instead of posing as the Saviour of the world, He lived only as King of the Jews, devoting Himself, soul and body, to that ungrateful race which had, during so many centuries, virtually crucified His holy teachings as they finally crucified His body; and only at the last moment, when all hope of regenerating Israel was gone, did He counsel His followers to go into all the world and preach the gospel to all the people thereof. Previous to that time He had always, as in Matthew x. 5, 6, forbidden them to offer salvation to the Gentiles.

Here was the most stupendous failure of all, because

the scheme had been so long in preparation. But it was a bad ending of a bad beginning, for, according to all the codes of morality, no woman should bring a child into the world without going through the formalities of the law or of the Church, and many are so careful of appearances that they do both.

A God may come into the world in any way He pleases, but if His mission be a godly one, He must, in order to command attention, act a godly character, and such a character would not allow the majesty of divinity to descend to the surroundings of a surreptitious conception and a mysterious birth.

It will, doubtless, be claimed that in a double nature, made up of the human and the divine, all errors should be charged to the human part; but in occurrences involving such momentous issues, how could the divine part consent to mistakes that might bring damnation to so many millions who might otherwise have been saved?

Christ, as a man, was the very essence of tenderness and forgiveness. Had it not been so, He never could have forgiven the sins of the thief on the cross.

But what tremendous and baleful consequences this act entailed on following generations! Since that time every great rascal has taken this act of human weakness as authority for him to go on sinning, and consoling himself with the thought "There is time enough yet" to do as did the thief on the cross, until death has caught him unawares.

Again, in speaking of the change that would be wrought in sinners when they were converted to godliness, the divine part said, "By their deeds shall ye know them," but the human part evidently forgot to give the sign whereby they are to be distinguished, and through this oversight the Church always has been, is now, and seems likely to be to the end of time, full of hypocrites who plague the souls of the righteous, and are, in the eyes of unbelievers, a condemnation of the religion.

There were two among the holy twelve: Peter, who denied, and Judas, who betrayed. The Saviour knew it, but did not tell His disciples how to distinguish cases of that kind. If there were such a proportion among the chosen followers of Christ, how much greater must it be in congregations whose elders have no such light as did those who held daily converse with the Master!

Not only are sinners unable to see the difference, but church communicants themselves cannot tell whether other professors of religion are simon-pure members of the flock, or only wolves in sheep's clothing.

One watches another just as closely, and exacts the same security from him when he sells him goods on credit, is just as careful in having the bond and mortgage in due form when he lends him money on real estate security, as he is when dealing with a sinner.

Those who are, apparently, the most devout, often continue a course of deceit, robbery, adultery, and fraud for years without being suspected, and finally cause a great scandal in the church.

The Christian judge exacts from the Christian witness the same formal oath, and by so doing casts the same suspicion on his every-day veracity, that he demands from any jail-bird.

And what makes it impossible to correct this evil of hypocrisy and purify the church so that all may see that it amounts to something, is the fact that hypocrites very generally get in, stay in, and pollute the whole fabric, without any wrong intention; and nobody knows how to take hold of them to get them out, simply because the human part of the Saviour neglected to give the sign by which they could be certainly distinguished.

In Protestant circles, where people join the church only from conviction and of their own volition, these occurrences happen in the most natural way possible. A sinner, through some great revival, by reason of some

great affliction, or in some similar way, suddenly becomes aware of the enormity of his guilt, sincerely repents, and joins the church.

By and by, however, his conversion, which was not founded on any thoughtful reflection, begins to fade out of his mind, and he gradually relaxes into his former state; but he does not like to acknowledge that all his professions of conviction were a mistake, and that he must withdraw. Nor does the church like to incur the odium of turning him out, and own up to their mistake in taking him in. Consequently he remains, a continual thorn in its side.

Where, as in the Roman Catholic, and some other churches, they are, as children, baptized into the faith, the same reason holds good for not excommunicating them. It would reflect unfavorably on the church.

There is, thus, no way of separating the black sheep from the white, and the shepherd, whose death as a human probably prevented the promulgation of the sign of distinction, seems to be responsible for it.

Who, then, should blame the scoffers for doubting this combination of the human and divine in one body?

And so with the Holy Ghost, which should enter into and guide the souls of converts. As it often happens that it never manifests its presence by influencing their acts, unbelievers are ever ready to assert that it never went in. And, in fact, the only proof that many self-styled Christians have of their assertion that the Truth is in them, is the certainty that it never comes out.

CHAPTER IV.

AFTER the crucifixion there was a period of uncertainty and dismay among Christ's followers. Then there came upon the scene a fellow named Paul, bold and full of resources.

Having led a very wicked life, he was suddenly struck down by a consideration of the enormity of his sins, and felt that he needed a religious faith to prop him up and set him on his feet again.

We are not told in what line of wrong-doing he had distinguished himself, but from the fact that he soon announced the novel doctrine that the one-wife system was the best, we might infer that he had had too many wives, that they had been whimsical, and had not, therefore, given him the enduring pleasure which he may have desired.

Or he may have been too poor to support a wife, and remembering the frequent periods in his young days when he had longed to marry, he now wished to help in providing a way by which poor young men, each one of whom he thought would like to have a wife of his own, might be gratified.

Still, he advocated the new idea very cautiously, since he knew that everywhere in the Asiatic world it had been the custom of the rich and powerful to buy and steal all the wives they thought themselves capable of taking care of; that many of these old fellows would not give up their treasures; and that if any one were willing to get rid of some, he could not do it as easily as did the cannibal convert, who, on being told by the missionary that

it was wicked to have two wives, disposed of the fattest one so as to cut down the butcher's bill. This would not be allowed in a country under Roman jurisdiction.

Whatever the facts may have been, Paul was, like all young converts, anxious to embark in a religious crusade, and probably not feeling competent to invent a new creed, thought the old one could be remodeled so as to answer; and he did remodel it materially.

He saw there was no use of trying to improve the Jews, and had the whole propagandist effort directed to the Gentiles.

Not having received his inspiration directly from Christ, he was under no obligation to follow strictly His teachings, and could, therefore, all the more freely carry out his own ideas in remodeling a belief which had failed in the case of those for whom it was originally intended.

He realized that women, from their natural tendency to superstitious belief, from the absolute necessity they feel of pinning their faith to a fashion, a rule of etiquette, and a code of morals, need a religion, and that if he could, in the new scheme, lift them out of a position in which they had always been one of an assemblage of implements for man's use, and make each and every one a queen in her own house, she would become the most powerful instrument of propagandism that the world had ever seen, and would, naturally, enter heart and soul into the work of converting all to that doctrine which had raised her from an humble to an exalted sphere.

He and his successors carried out this idea. The priests advocated for woman increased homage from man, and thus her power has grown continuously, until she is now the spoiled child of Christian civilization, directing almost everything, and reaching out for the control of all else that is in sight.

Paul was a far-seeing genius, and estimated woman's probable influence correctly. She does by far the

greater share in filling the churches and maintaining the prestige of Christianity, but that Christianity has departed so far from the standard set by Christ that it is difficult now to see much resemblance thereto.

Woman was, then, an humble creature, content to wash the feet of the Emblem of humility, and wipe them with her hair. Now, she is a reigning queen, and washes nobody's feet but her own, and that operation is to her not so important as it is to squeeze them into shoes two sizes too small, and thus unfit her to take the exercise necessary for that good health on which depends the vigor of her offspring.

Then, the money-changers were cast out of the Temple. Now, they are the mainstay of the churches, and their wives and daughters, in gorgeous raiment, occupy the best pews, crowding out the humble and plainly dressed followers of the Saviour, who come nearest to imitating His example.

Then, lowly fishermen, educated only by experience and the common sense that results from every-day contact with their fellow-men, were chosen by the Master to preach His gospel. They were even so modest that, from fear of offending their humble hearers, who might be out of soap, by an undue assumption of cleanliness, they did not wash their hands before sitting down to eat. And they went about doing good to the lowly of every creed, without pay, and having neither purse nor scrip.

Now, the candidate for priesthood is kept apart from his fellow-men, crammed, in a Theological Seminary, with other people's ideas, and fitted, if possible, to get a ten-thousand-dollar salary, which will enable him to keep a respectable bank account, under whose benign influences he may so preach as to not unduly offend the delicate susceptibilities of the millionaire pillars of his church, by any reference to the wickedness of gambling in stocks, or cornering the necessities of life.

His people do not dare to show themselves in church without having first belabored every visible part of their bodies with soap and water; and he dare declare that cleanliness is next to godliness, with never a reminder of the possibility of their being whited sepulchers, which, if turned inside out, would make a poor showing of clean records.

Now, and for hundreds of years past, the armies and navies of their most Christian majesties, the kings and queens of those nations who come to the front as champions of the cause of Him who counseled only peace and good will to men, go, with a blare of trumpets that must accompany all salvation armies, into every corner of the earth where there can be found a nation weak enough to believe any other doctrine, and with lands rich enough in agriculture, gold, silver or diamonds, to warrant the hope of a profit for the enterprise, and rob them of everything they have, even, when possible, of the consolations of their religion.

This is not so much the fault of Christianity (although if there had been no Christ there would, probably, have been no Paul), as it is that of this interloper, and of the woman whom he put in power, for there is no other such relentless propagandist in the world.

The pious Queen Isabella risked her jewels at the pawn-brokers' in order to raise money to send Columbus in search of new peoples to christianize and make slaves of, which he did, sending many of them, as such, to Spain, and driving others with a prod to labor in the mines, so that he might send back the gold needed not only to take her jewelry out of pawn, but to buy other jewels with which to emblazon the glory of Christian princesses, and pay the expenses of an Inquisition which would make manifest the sublimity of that Christian fortitude which could endure the sight of tortures which must be inflicted, in this life, on the body of a fellow-being, in

order to save his soul from an eternity of fire and brimstone.

Now, since the followers of Paul have, in their zeal for the elevation of woman, lifted her entirely out of the sphere of usefulness for which the Creator intended her, the first great effort of the new religion must be for her reform, in order to fit the sex to be such wives and mothers as will rear a race of healthy and happy children.

Every young woman should be compelled to wear such a dress as will permit the most natural development of her body, and should be able to make that dress with her own hands.

She must, in order to strengthen her muscles and fit her for the great strain caused by the bearing of children, work hard several hours each day, and this should be such labor as she will have to perform in order to cook health-giving and appetizing food, wash, mend, and make clothes, and take care of children.

She should spend a year, and when possible a longer time, under the supervision of an older woman of experience, in taking care of a babe from its birth.

She should, in schools established for the purpose, take a course of instruction in the principles of hygiene, of cleanliness, of ventilation, of heating houses, of making and maintaining fires, in regard to the qualities of different sorts of food, the chemical questions involved in their cookery, their nutrition, and action upon the stomach, bowels, and other organs of the body; in reference to simple remedies in cases of accident; what to do in the first stages of disease; the selection of articles of food and clothing; in the principles and practice of singing and dancing, two accomplishments of the utmost importance as promoters of health and happiness.

They have been so long accustomed to having their own way that it will be difficult to bring young women to this system; but they expect the men they marry to

know their business well, which they must do in order to provide for the support of a family, therefore they themselves should be prepared to perform, in the best and most economical manner, all domestic duties.

As the man learns his trade, so should the woman learn hers. The man learns his before marriage. The woman should do the same, and not wait, as she does under existing religions, until she can do so by experimenting upon her husband and children. Such experiments cost too much happiness and too many lives.

She must learn that her husband's health, vigor, fitness for success in his business undertakings, and his good humor, depend very greatly on the condition of his stomach, and that she must give him well-cooked, nourishing and appetizing food, in order to fit him for his work.

She must learn also that he and her children need a frequent change of all the clothing which touches their skin, so that the poisonous matter that exudes from it, as perspiration, may not be re-absorbed into the body, as is very likely to happen when the underclothing becomes saturated with filth:

That to tempt them to eat when not hungry, even a single mouthful, as she often does, "in order to save it," or because "it is so good," or because she thinks it will be good for them, is almost a crime, since overloading the stomach injures the digestive organs, and leaves in the system some undigested or half-digested food, which rots, causes a bad breath, ruins the teeth, and tends to undermine the health:

That to allow them to get a settled cold when it may, if taken at the outset, be cured, is a crime, since it stops the healthy circulation of the blood, causing it to leave the extremities and gather in unusual quantities about the heart and lungs, impeding their action, weakening their vital forces by overtaxing them with work, and laying the foundation of many maladies.

History records the fact that there was once a mother who understood this subject; however, she came to comprehend it, not through any sense of duty, but by accident.

Her little son had, contrary to her orders, gone skating. The ice was rotten and he broke through.

Fearing to face an angry mother he tarried until thoroughly chilled, and when he finally reached home was fairly blue and shaking with the cold.

His mother, yielding to first impulses, gave him a tremendous thrashing, put him to bed and sent for the doctor, who, on arrival, finding the youngster asleep, with a fine glow of warmth all over his body, and being informed of what had happened, told the mother that the boy did not need his medicines, that she had unwittingly given him exactly what he needed. Her son had, in fact, to avoid the blows, danced all over the floor, and worked himself up to a pitch of excitement which caused the needed reaction and sent the blood rushing through his whole body:

That almost all diseases manifest themselves at first by a sluggish circulation of the blood, and that if in such cases she were to act promptly, and restore the circulation, either by exercise or by applying artificial heat to the feet and hands, many cases of illness would be warded off, and the consequent racking of the system, which makes a future attack all the more easy, avoided:

That the stomach is often put out of order by eating without proper mastication, and therefore that she should teach her children to eat slowly and chew their food well:

That derangement of the stomach lies at the base of a great number of diseases, and that this derangement can often be cured by rest and dieting:

That the first effect of almost all concentrated medicines is to put the stomach out of order, by thrusting

into it something against whose presence it revolts, and that she should, therefore, use every external remedy possible, instead of such medicines:

That it is cruel to let her babe lie for hours on its back, when she could give it so much comfort and so much better chance of getting a good physical development by frequently changing its position:

That the less she tosses it up and down the less risk she runs of injuring its plastic bones and body:

That in her zeal for cleanliness she may do it great harm by washing it too much, especially with soap, because its skin needs oil to lubricate it:

That it is better not to bathe it at all than to bathe it in a room, or using water, not at the right temperature:

That starched clothes, although pretty, are not the kind wanted for babies, who are better off with everything soft about them:

That all clothing which touches the skin is better when not ironed, for in that case the fibers are not pressed down, but are left free to give the skin a healthy friction and absorb the poisonous perspiration it may give off:

That only such clothing as is worn on the outside should be ironed, and that, because smooth surfaces do not catch the dust:

That the less starch she uses on the baby's body the better, because it may close the pores of the skin and impede its healthy action:

That she might as well give it a slow poison as to let it creep and play on a carpeted floor.

Carpets are full of noxious dust, and under them lie heaps of other filth, which, at every movement of the little creature, send up death-laden clouds that find close at hand a little mouth and two tiny nostrils ready to take them in; and if she has any consideration for her own health and that of the other grown persons about her, she will let the dust remain on the floor and wherever

else it is disposed to rest quietly rather than to stir it up into the air with a broom or duster:

That very many of the weaknesses and diseases to which men and women are subject, are brought on by the injury done their vital organs and other members of the body during infancy and childhood, and which might have been avoided by giving them proper care:

That when a young woman puts herself in a position to become a mother, she assumes one of the gravest responsibilities in life, and one upon which she generally enters with a thoughtlessness and want of fitness, and fulfills with a carelessness that places her intelligence far beneath the instinct of the brute creation:

That children should learn very early to eat at regular hours, and that if they occasionally need food between meals, it is generally not because they are in want of nourishment, but because their stomachs, being empty, are uneasy, and need something to act on, and in such cases a drink, an apple, or something else that has bulk, with little nutriment, is best for them. Fresh, sweetened water often answers the purpose:

That they need constant and intelligent supervision to prevent them from falling into bad habits, such as eating too fast or too much, not attending immediately to the calls of nature, which often causes the bowels and kidneys, from having their natural action resisted, to become torpid, and entail serious diseases later in life:

That they need, night and day, fresh air, to give them invigorating blood:

That their teeth need constant attention, for they are not only necessary to health, but also beautify or deform, according to their condition:

That their feet and nails should have much better care than they usually get:

That their sight is often impaired by being encouraged to read and study too long while yet too young; and that

it is always bad for any one to read by a poor light, immediately after eating, or while riding in any vehicle:

That when they study or read much, or are engaged in any way so that the emotions are not kept in play, their feet and lower limbs should be rubbed briskly just before going to bed, and their wrists, hands, face, ears, and neck bathed in warm water, to relax the muscles of the face, equalize the circulation of the blood, and thus promote that sound and refreshing sleep which is so necessary to good health:

That when they have any trouble with their eyes, resulting from study, reading, or keeping their attention fixed on any object, they should be taken out of school immediately, or from whatever occupation may have caused the difficulty, and encouraged to play in the open air. A good pair of eyes is worth much more than all the book-learning a child is likely to get from a few weeks of study:

That in cases of eye-trouble, an excellent remedy is to dash cold water upon the closed eyelids frequently during the day, especially after using the eyes with fixed attention, and at night to do the same, and after thus bathing, to keep them closed until the child goes to sleep, and not to open them until they have been bathed in the same way in the morning. This will scatter the blood in veins which may have become congested about the eyes, and exercise a very restful influence upon them. Care should be taken not to press against the eyeballs in the operation:

That neither children nor grown people should ever go to bed with cold feet:

That healthy children are better off, at night, with the least amount of cover that will keep them warm; and that they are more likely to take cold with too much than with too little, because when they have too much they will throw it off and expose some part of their

bodies; but when they have too little the blood will flow uniformly, if slowly, and thus prevent congestion in the lungs; and furthermore that a little sensation of cold will, likely, stimulate the blood to a more active circulation in the skin, which will be of great benefit.

A healthy cuticle gives one a vigor which will enable him to withstand attacks upon the internal organs that he might not otherwise successfully resist, since a vigorous circulation of the blood in the skin helps to check the tendency which it has in such cases to gather about and impede the action of the vital organs:

That the young need a continual change of occupation and amusement in order to develop all their muscles and faculties in a just proportion, because a too great use of one set not only causes an over-development in that direction, but tends to dwarf all the rest:

That children of both sexes should learn to swim, row a boat, and dance, as early as possible, for there are no other exercises in which they take more delight, and which are as well calculated to develop the lungs and other vital organs:

That they should be gradually accustomed to the performance of duties, and be commended when they attend to them:

That mirth, music, little games, sprightly conversation, and amusements of all sorts are great promoters of health and happiness, and therefore that by providing such pleasures she may so enchant her husband and children with their home that they will make it for her the most agreeable place in the world:

That it is disgraceful to live from the product of other people's labor, and therefore that she should train up her children to work, and to think that they must, in order to become respectable citizens, be able to maintain themselves:

That she should not be ashamed of work herself, and

should always be willing to receive her visitors in her working clothes:

And, in fine, that when she learns and practices all that she may do to promote the health and happiness of her family, she will have very little time for anything else.

CHAPTER V.

THE first and principal Commandment of the New Religion is, "Enjoy life all you can without abridging the right of another to his enjoyment."

Those who do not care to cultivate a soul for a future existence should try to get all possible happiness out of this life, in order to compensate them for having been, without their consent, put into it, pushed through it with scarcely any volition of their own, and with little control over the circumstances which surround them; and because they will be finally thrust out with an unsatisfied longing for something they cannot obtain.

Such as strive to fit themselves for usefulness hereafter should be happy here, first, because it is their right; and secondly, because they may, by so doing, be better prepared to judge of the causes, conditions, and results of the various kinds of happiness, and thereby all the more wisely give counsel, in their vocation of ministering angels, to the beings that may come under their care.

Under the prevailing religions the world has wandered, during thousands of years, in darkness and the shadow of death.

The teachers, preachers, and priests have carried the idea that God is a malevolent Being, who would punish His creatures throughout all eternity for the mistakes committed in the infancy of their existence, and who is always threatening punishment, to avoid which man must afflict himself with bodily tortures, fastings and self-denials, appointing thereto days, weeks and months of abnegation.

They have taught that selfishness is sin, which, when carried to the point of trying to secure individual happiness, is almost a crime committed against mankind in general.

It is, on the contrary, the first principle of self-preservation, and if every one did all in his power, wisely, and without encroaching upon the rights of others, to secure his own happiness, all the world would be happy.

Every creature has his own way of being happy, and God has placed within his reach, in the measure allowed to human beings, the means of securing happiness. If He had not done so, He would be chargeable with injustice, which is impossible.

True, man has established customs and enacted laws to thwart the beneficent intentions of the Creator, and rob his fellow man of the advantages which should be his, and all the religions sanction this robbery, hence the duty of the new and true one to assert itself in restoring to all their rights.

The doctrine inculcated by those teachers, that the individual must sacrifice his personal happiness, and devote himself to the general good, is a frightful perversion of the law of God.

He who properly considers the various events of life will naturally take the most exalted pleasure in doing good to others, but when the self-sacrifice ceases to be a pleasure, it is an injustice and a wrong.

The great effort of those who wish to benefit their fellows, should be devoted to restoring to all the rights of which human laws and customs have robbed them. When that is accomplished, no one will have his manhood insulted by being treated as an object of charity, since he will be able to secure his own happiness in his own way.

The much vaunted rule "Do unto others as ye would that they should do unto you," would, if put in practice,

plunge the world in misery, for each one would give away that which he most desired, and probably receive that for which he had no use.

He who had a little cheese, and longed for more, would, under this precept, give it away, and very likely to some one who did not want it, thus depriving himself of what was necessary for his happiness, and adding to the misery of another. In this way it would come to pass that he who wanted chalk would be loaded up with cheese, and he who wanted cheese would be left entirely destitute.

The doctrine of the true religion is that each one should seek his own happiness in his own way, always endeavoring to find out where his rights end and those of his neighbor begin, and then to respect the limit so found, stopping short of, rather than going beyond it, because he may, while honestly exercising a finite intelligence, err in judgment.

He who tries to get the greatest amount of happiness out of life will not grasp all the pleasure in sight at any one time, but will hold some of his forces in reserve, because a surfeit ruins one's appetite, and may also deprive him of the means of future happiness; and besides, the hope of a blessing to come often gives greater joy than its realization. But he should not put off too long the period of fruition, since "hope deferred maketh the heart sick."

The perfection of human enjoyment will be reached when each one shall have learned how to so intermingle pleasure with duty as to make the performance of duty a pleasure, for then the enjoyment will be continuous.

The zealots of all religions make a virtue of prayer to the Almighty, to secure wished-for blessings, and they themselves pray loud and long in public. But all prayer to Him is an insult and a mockery, because it virtually accuses Him of not attending to His business, and makes

suggestions as to the line of conduct He shall pursue in order to mend the matter. And praise is equally presumptuous, in that it assumes to understand and appreciate the designs of Infinite Wisdom which are, to the finite mind, incomprehensible.

CHAPTER VI.

THERE are five things in regard to which young people about to enter on the stage of manhood or womanhood should come to some conclusion:

First, As to whether they will aim to be somebodies or nobodies, in the great drama of existence. In the latter case they may undoubtedly get a vast amount of fun out of life, and cheap fun too, as cheap as that which a child gets from a rattle-box. But they will also suffer great mortification in feeling their own insignificance when they encounter people of greater intelligence, to whom they must play second fiddle. And this thought seems often to make such persons frantic with envy and hate, so much so that they go on strikes, engage in riots, destroy property, and take life, just because they, being nine-tenths of the whole, and having had the same chance as the others to acquire by reflection and examination the same intelligence, have neglected their opportunities and allowed the other one-tenth to shape their destinies so that the minority shall have all the wealth and power, and leave to them, the insignificant majority, all the hard work and privation.

The young person who wishes to be somebody must, while growing up, keep his eyes open, his mouth shut, and his thoughts free from bias. The greater number will always prefer to keep up the rattle-box fun all their lives, and will enjoy being tickled with the rattle of their own tongues in their own mouths, much more than listening to others from whom they might get some new

views instead of confirming, by constant repetition, their adherence to the old ones.

However, it must not be forgotten that the exercise of the vocal organs is very beneficial to health; still it is much better to read aloud from some author who enunciates original ideas than to talk when one has nothing to say.

Second, In regard to the religious belief they will adopt. Not that this will make any difference in their destiny, for it will not, because God is a just God, and would, if He had given us any law for our guidance, also have given us a certain sign by which it could be known. Even human law is perfect in this respect, for it is so printed and published that all may find it, and not entertain the shadow of a doubt as to its authenticity.

But no one, seeing the number of different religions in the world, all of which have good and wise men among their followers, and considering the mystery of our beginning, existence, and end, can go forward courageously in the path of life without the conviction that he is, so far as his knowledge and intelligence will allow him to judge, on the right road.

And this conviction should be reached by such a thorough examination that it will not be upset by the first opposing creed that presents itself. Still, its possessor should be always ready to listen to any conflicting ideas, and even more willing to consider than to combat them, for he who is entirely occupied with the defense never learns anything from the attack, and there is where the most is to be learned, because the defense, to him, is old, whereas the attack may be new.

Besides, there is no creed, however crazy and wild it may at first seem, that does not possess some element of truth, which, if added to one's stock of knowledge, will put him a step forward in mental development.

He should remember that there can be no liberality in the

prevailing religions. They all prescribe strict rules, which, if not followed, threaten eternal damnation; therefore he who believes in any particular one must think that it is absolutely right, and consequently that every one which differs from it is absolutely wrong. If there were any doubt about this, it would not be worth while to obey the precepts of any of them.

Only the new religion can be liberal, because it exacts no belief, establishes no rites and no ceremonies, threatens no everlasting punishment, and promises no eternity of blissful idleness.

Third, They should conclude that although they will always be ready to uphold their own belief with the same good arguments that led them to it, they will never make any great effort to convert others, because there are a multitude of weaklings whose faith once shattered can never be firmly fixed on another object, and who, for this reason, may be thereby rendered unhappy.

The comforts of religion are great. All creeds teach that the faithful follower shall be rewarded for having endured the ills of this life, with an eternity of bliss; and to the poor and distressed of every grade, the saying "Whom He loveth, He also chasteneth" is a healing balm of wondrous worth. He who willfully robs the believer of these comforts commits a crime of the deepest dye.

Fourth, That they will, as soon as possible, make themselves entirely independent, and call upon others for help only in cases that no ordinary human foresight could be prepared for.

The surest way of reaching the millenium of universal happiness is for each individual to secure his own, leaving every one else at liberty to do the same.

Fifth, That they will use every endeavor, during youth and middle age, to earn and lay up the sum necessary to keep them from poverty in old age; and that

once laid up they will not allow those whom they do not love, to wrest it, nor those whom they do love, to coax it away from them, or even to put it in jeopardy.

The laborer is worthy of his hire, and the hire of every one who has lived an industrious and reasonably economical life until the age of fifty should be immunity from want after that.

And no one should, after that age, be compelled to work when he feels unable to do so, for every time he accomplishes anything by will power, contrary to his inclinations, he exhausts a vitality which can never be restored.

He should so manage that he will never, in old age, be a charge upon his children, friends, or the public. His children and friends, above all, should be free to work out their own happiness, and thus not become a burden upon their children and friends.

A man at the age of fifty is, so far as physical strength is concerned, on the down hill of life, and consequently should be in such a position that he may save up his vitality for old age, and should only work when he feels inclined to do so. If he has labored with good will until that age, labor will have become a habit, and therefore almost a necessity, so that he will, as a matter of choice, work rather than be idle. This is as it should be; but it should also be his right to spare himself, in the belief that God has given others as good a chance of providing for their old age as he has had, and that the young are still better off in this respect.

He may even doubt whether he would be doing right if he were to relieve many of those who are in distress, since they may be suffering the punishment of their sins, either of omission or commission; in which case his interference might be calculated to thwart the designs of the Creator, whose universal law for this life is that all

His creatures shall reap as they sow, and consequently if they do not sow, they should not reap.

Many sow only tares in their young days, and yet expect to reap the grain necessary for their sustenance in the decline of life.

CHAPTER VII.

TO DECIDE how much one should do for others, is one of the most difficult problems of life, and the charity which many zealots preach, and ostentatiously parade, by their own gifts, often encourages idleness and thriftlessness in others.

It is much safer to bestow one's favors upon his own friends and those immediately around him, whose needs and deserts he best understands, than to send missionaries to those whom he may consider heathen, for in this latter case he may rob his own of that aid which they deserve, and he will certainly assist in thrusting upon others a religion which they do not want.

Many of these zealots of limited comprehension puff themselves up with the idea that they see very clearly the mistakes of the Creator, in allowing the world to reach its present deplorable condition, and are even anxious to assume the leadership in rectifying these mistakes.

It never seems to occur to their finite understandings that God's processes of gradual evolution may be the best, and they would, therefore, forestall him.

Even the heathen, whom these busybodies despise, discovered long ago that the "mills of the Gods grind slow, but they grind exceeding fine."

The Creator has placed within the reach of every human being, excepting always those who are born imbecile, and are, therefore, not really human, the means of developing his mind so that it will be fit for a future life.

He needs neither teacher nor books, for the great book of nature is always open before him, and in studying its lessons his soul may expand throughout all eternity.

To the seeker after truth, the reading of books is more likely to be a detriment than an advantage, for even in a statement of facts, authors almost always give to them a shade of the coloring of their own convictions.

For this reason the great thinkers of all ages have reached their conclusions with little, if any aid from others; and it has often happened that their greatest difficulty has been the overcoming of the errors which had been taught them in their youth.

Let him, therefore, who seeks to solve the great questions of existence, first disabuse his mind of all preconceived bias, and rid himself of all such absurdities as the Christian doctrine "He that doubts shall be damned," for one must, in order to judge truly, doubt everything until it is proved.

And herein lies the cause of the greatest harm that the various religions have done the world: By establishing an invariable creed, which all their believers must adhere to, they shut out all further examination, and stop all progress.

Let no man assume that he has acquired all the knowledge that can be gained in regard to any subject. That is the prerogative of the Infinite.

To the unbiased mind it would seem impossible that any man, or set of men, should dare to fix the boundaries of knowledge for all the rest of the world, and set themselves up as the favored ones of God, to whom alone He has revealed the truth.

But there are scores of such self-appointed leaders, each one having a different doctrine, impious enough to claim a special authority from the Almighty, not only to expound His law, but also to harass, or exterminate those who differ from them.

CHAPTER VIII.

MAN's health, and consequently his fitness to enjoy life, and judge correctly of the facts of the universe, depend very greatly upon the food he eats, its digestion and assimilation, in fine, upon the state of his stomach.

The conditions of life obtaining under the fostering influences of all the religions are exactly the opposite of those established by the Creator. In the primitive times when all the products of nature were open to the acquisition of the seeker, he who labored the most zealously and intelligently obtained, as he should do, the best, the largest variety, and the greatest abundance of food. Under the teachings of all the religions, these products are monopolized in families, and transmitted to their descendants, whether worthy or unworthy, so that it has come to pass that the laborer, who needs the most nutritious food, must content himself with the poorest, whereas he who does little or nothing that is useful in producing the necessities of life often has the best.

This state of things is equally harmful to both, for the constitution of the laborer is undermined by not having the nourishment necessary to restore the continual waste of the system, and the blood of the idle one is vitiated by too rich food, which breeds any quantity of diseases, and incites the possessor, who has no proper outlet for his forces, to activity in all sorts of vicious ways.

Food must not only be good in quality, but it must be well cooked, and so seasoned that it will tempt and satisfy the appetite, for it is only in such cases that the digestive organs do their work with a good will; and he

who eats must, in order to prepare the food for its proper assimilation, chew it slowly, and stop eating the moment he has enough. Even half a mouthful taken after that will be a damage to him, because it will not be digested, but will decay in the stomach, obstruct its action, as well as the movement of the bowels, give him a bad breath, ruin his teeth, and disgust those who come near him.

Swallowing food without proper mastication is, also, a very wasteful process. Besides putting the digestive organs out of order, by calling on them to do work for which they are not fitted, the food passes along without having all its nutritious qualities extracted, and hence a part of its value is lost.

Each portion of the stomach and bowels is adapted to the reception of food in a particular condition, and if it reaches any portion before coming into that condition, it irritates the part, and may be hurried on to the next, and so continue its course until the whole system is put out of order.

And if the food does not move along properly, from one stage to the next, but stays in one part longer than it should, it causes inflammation in that part, and soon throws the whole system into a fever.

The stomach is a tireless worker, which will not consent to be idle. It must have something to work on, and lack of occupation causes the uneasy feeling of hunger; but this feeling does not always mean that one needs nutrition, as is generally supposed. It means only that the stomach needs occupation in order to be contented, and it is often better to give it something to work on that has bulk, but not much nutriment, as an apple, or some other fruit. For lack of knowledge on this point, people often eat hearty food when they do not need it. To satisfy this craving between meals, a drink of sweetened water is, many times, the best thing one can take.

The organs of digestion and assimilation act differently in different persons. While one can extract a vast amount of energy from bread and butter and pie, another must have meat and vegetables to accomplish the same end.

Different kinds of food also affect the same person in a different way at different times. Eating heartily of chicken for supper will keep one awake at one time, and not affect him at another.

Potatoes eaten at night may have a potent soporific effect to-day, and none at all at some future time. A kind of food which does one great good at one time, because it acts upon his kidneys, which are out of order, may be a detriment to him at another, because it clogs the action of his liver when it needs a stimulant.

There being no general rule applicable to different natures, it behooves every one to note the effect of different foods, drinks, and habits upon himself, and govern himself accordingly. Whoever does this may accumulate a valuable fund of knowledge, and in so doing cultivate a soul that will place him above the average doctor, because this knowledge may enable him to keep in good health, whereas the doctor only undertakes to cure him when he is ill.

Doctors can do a great deal for wounds and diseases on the surface, that originate from the outside; not so much for those that manifest themselves outwardly, but are caused by some inward derangement: and often very little for those that are entirely internal, and these are very numerous. In such cases he must often guess what the trouble is, and give a remedy at random. In his zeal to satisfy his patient, by seeming to do something, he must frequently give the wrong remedy, or administer a medicine when the sufferer would be better off with none at all.

The human body is the most wonderful machine that

the finite mind can conceive of, and what poor care does man take of it! The beasts do far better! And what wonderful things can it be made to do, through the influence of that subtle fluid called the mind; and yet this mind or germ is, in its undeveloped state, far less efficient in taking care of the body than is the fixed instinct of the brutes.

Books and teachers may be of great use in learning the qualities of different foods and drinks, the effect of various habits and practices, and the functions of all parts of the body, still the human mind can, unaided, expand indefinitely, from its own observations and experiences in these respects.

All the great facts in the practice of medicine have been reached by the patient research of individual thinkers; and each one should consider that the application of the knowledge so gained must be as varied as the bodies to be operated upon, and that whereas the doctor can neither see nor feel what is taking place inside of his patient, the latter can feel and might often foresee, and take some simple means of avoiding the coming disaster.

If he waits until the disease requires powerful remedies, he must subject himself to the risk of the doctor's making a wrong guess as to the cause of the trouble; and if he does not do that, he will give him some strong, concentrated medicine which may put his stomach out of order, if it were not so before, and thus disrupt the basis of all bodily vigor.

All this preparation of good food, well cooked, thoroughly masticated, properly digested, assimilated, and carried by regular stages through the body, is only preliminary to the formation of good blood, whose circulation is the life of the body, and without which it decays and dies.

In order to fulfill its mission the blood must circulate freely, carrying, in its outward flow, nourishment to

every part of the body, and bringing back, on its return, all the dead and waste matter. If it be obstructed, through an undue pressure, either by the clothing upon the surface, or by an unnatural distension of the stomach, bowels, bladder, or other internal organs, its flow will be retarded, some part will fail to get the food it should have, and will lose a portion of its vitality.

The blood is the most wonderful doctor known, and tireless in its efforts to build up and maintain the vigor of the body. Whenever any part is injured, it rushes to that part, and shows the most marvelous skill in its healing operations. With prophetic instinct it provides, too, for the future needs of the body. In the fall of the year, and before the advent of cold weather, it begins to weave around the body a sheet of flesh, or fat, to protect it from the rigors of the coming winter; and in the latter part of the winter, it commences to eliminate this tissue from the system, so that it may not keep the body too hot in the warm weather that will follow.

During this latter period the blood gets, from the reabsorbed tissue, much of the material that it needs for the sustenance of the body, and therefore tells the appetite to cease its cravings, and bids the liver be still, for it has little need of other food.

The teachers of some of the religions have done a wise thing in establishing, outside of their creed, the Lenten season, that enforces the duty of fasting forty days, which more than cover this period of elimination.

Those, however, who have developed a soul, can do much better by abstaining, at least partially, from taking nourishment whenever they see that their systems do not require it. Only the unreasoning, who need an unvarying rule to go by, require a fixed period of fasting.

Many silly ones imagine, when they have no appetite, and the liver does not act, that it needs stimulating, whereas it generally needs rest, either on account of hav-

ing been overworked, or because the body is not in want of nourishing food. To take medicine for a torpid liver is like putting on extra steam to drive a machine whose wheels are clogged with dirt. The result is that the machine is worn out sooner than it should be.

In order to keep the blood pure it must be aerated every time it returns laden with impurities, and before it is sent out again by the action of the heart, for if it goes out through the body in an impure state, it poisons the whole system.

To insure this purification the lungs must have pure air to inhale. The exigencies of business do not always permit those working in confined places to have pure air during the day; but almost every one can arrange, by leaving a window open, to have it at night. By so doing one's sleep is vastly more refreshing, and he is therefore capable of doing much better work the following day.

Each person should take a little violent exercise, every day, if possible, accompanied by pleasant emotions, and carried to the point of exciting perspiration.

When the blood goes rushing through the veins, it has the same effect upon the system that a freshet has upon the bed of a sluggish stream, which has accumulated on its banks a great mass of decaying rubbish.

All this disease-breeding stuff is carried away by the rush of water. In like manner perspiration carries off the effete matter that gathers in the body.

CHAPTER IX.

ONE of the greatest errors in the teachings of existing religions is that physical labor is a curse sent upon man as a punishment for his sins.

Under the baleful influence of such teachings, the hard-fisted, brawny-armed, and often begrimed working-man allows himself to feel abashed when he comes into the presence of well-dressed idlers.

But it is really the latter who should hang their heads for shame, because, like the beggars, they are content to live on the product of other people's labors, instead of which they often put on an air of superiority.

If there is any one in the world entitled to set a high value on his own work, it is he who not only supports himself, but contributes a full share toward the proper maintenance, and physical and mental training of his children and others dependent upon him.

If there is any one who may justly hold himself above others, it is he who gets what he needs by the sweat of his brow, and he is fairly entitled to look down with contempt upon those who have so little of the spirit of independence that they are glad to be allowed to use up the earnings of others.

If there is any one thing of which a man may be proud, it is that he is not beholden to any one for the means of subsistence.

Labor brings a threefold blessing to the children of Adam.

First, it furnishes them the food, clothing, and shelter which they need for the enjoyment of life.

Secondly, it gives them the physical exercise which they must have, in order to develop their muscles, aërate their blood, and facilitate the digestion and assimilation of their food.

Thirdly, it should enable them, by the experience they get in battling with opposing elements, to acquire the knowledge they need to fit them for a future life.

But, of the countless hosts who inhabit the earth, only a few appreciate the value of labor. Millions strive to avoid it as if it were something to be ashamed of; and other millions who do work strive to monopolize the privilege, and even resort to violence, in order to prevent others from sharing in their work.

And this, while it should require only a feeble intellect to see that if twice as many people were to labor with the same skill and zeal as the actual workers show, there would be twice as much produced as at present, and that, consequently, there would be twice as much to divide among the whole population; or, what would be more sensible, all might have the same supplies which they now have, by working only half as long as they now do.

This can be accomplished in a very few years by compelling all young people to learn some trade or business, and follow it until they become capable of supplying themselves, by their own labor, with the necessities of life. When they shall have done this, labor will have become, as a matter of habit, necessary to their happiness.

Another great good that would come from the enforcement of this doctrine would result from the fact that while young people are occupied, they do not so readily get into mischief, contract vicious habits, and commit crime.

If each one were to do a fair share of the work that must be done to provide the necessities and comforts of

life for all, the sum of human happiness would be doubled immediately, because each one could then have twice the leisure time he now has for pleasure and improvement.

After this, if all, or even the majority, would abandon the struggle for appearances, and think only of comfort, this sum of happiness could be again doubled, for the great expense of civilized life is caused by the effort of each one to live up to a false standard of outward show.

More than half the money expended in providing houses, clothing, furniture, and everything else, is spent in view of what other people will say about them, and not to secure personal comfort.

The object of the new religion is to provide the greatest amount of happiness for the greatest number. To accomplish this, each one must do his share of work and economizing.

The majority of the religions hitherto prevailing have allowed man to reduce women to a state of bondage, in which they were to minister to his desires, while he retained all the principal rights of enjoyment for himself. This is a brutal use of brute force.

Under the Christian religion, however, and notwithstanding the fact that Christ taught no such doctrine, women have come to direct almost everything which they care to direct, and have caused the idea to prevail that the members of their sex should, whenever they can induce their fathers, brothers, husbands, or lovers to support them, without work, be exempt from all manual labor, except that which would enable them to wear more finery than they otherwise could. And not only this, they seek to shield their children from useful labor, so that the middle-aged and the old men have to bear the brunt of existence for all.

All the women should be employed in some useful occupation—those who are childless helping those who

have too many children. And all the young men who now roam the streets, seeking some new way of doing mischief, or who are in school to learn something which will never be of any practical use to themselves nor to any one else, should be engaged, in summer, in raising fruits and vegetables in a garden which every one should have; and in winter, occupied with some handwork which would produce more of the conveniences of life.

The new religion, therefore, inculcates the duty of enacting and enforcing laws to accomplish these objects.

The young should do the most of the work, and thus allow those past the prime of life to enjoy the ease to which they should be entitled from having worked hard in their youth.

CHAPTER X.

ONE of the first requisites of happiness is contentment. In order to be contented, the individual must have sound reasons for supposing that he is as good as any one else in the world.

To this end he must examine and decide, impartially, all the problems of life (and they are many) which may present themselves to his mind, and especially those whose solution will enable him to determine where his rights end and where those of his neighbors begin.

In doing this, he must not suffer himself to be abashed by the pretensions of those who claim superiority because they have stuffed their craniums with other people's knowledge in the arts of painting, sculpture, music, medicine, etc.

The doctor who would have every one take his physic, and pay him for his advice; the lawyer whose principal stock in trade is the inequity (and consequent iniquity) of the laws which his fellows have made; the poet who puts a jingle at the end of every line, and imagines that jingle is the one thing that has extraordinary value; the painter who raves over art until he persuades himself that Nature is only a poor substitute; the musician who thinks that all music not constructed and performed according to the rules he has laid down is only fit to be rehearsed to howling dogs; the preacher who knows the only sure way of escaping hell-fire; the politician who could, if allowed to appoint all his friends and relatives to office, administer the laws exactly as they should be administered—all these lop-sided, blear-eyed, conceited

people, who stand up so straight that they lean over backward, have their merits, and serve one great purpose: that of demonstrating the differences that may exist between different specimens of the same race. But, in comparison with them, a farmer, a mechanic, or a tradesman, who stands erect, without pretension, knows his business, and acknowledges that others know theirs, which may be equally meritorious and praiseworthy, is a king in the realm of true worth.

The most contemptible of all these pretentious people is he who claims superiority on account of the fine clothes or other luxuries he can indulge in, but which his money has not paid for, and which he never could procure with his own earnings.

He is like the calf that is glad to get its sustenance from the maternal teats. But the quadruped, unlike the two-legged calf, does begin, as soon as possible, to get its own living. Still, he is none the less an ass who allows himself to become discontented on account of the assumption of a higher rank by these, his self-styled superiors; and a double-dyed ass if he shows his spite by outward acts.

He who honestly seeks to know and do his duty has a right to all the happiness he can possibly get from feeling thoroughly satisfied with himself, and that without regard to his station in life.

CHAPTER XI.

HAVING first qualified himself for believing that he is the equal of any one living, the seeker after happiness must resolve, that in spite of all the untoward events of life, he will be happy.

He may grieve a short time for misfortunes he could not avoid, but should never suffer himself to be disheartened by them.

He may reproach himself for mistakes made while honestly trying to do right, but should, as soon as possible, learn the lesson to be deduced from these mistakes, and set out, courageously, to make no more of the same kind.

He must cultivate this habit of driving away unpleasant thoughts, and entertain only pleasant ones, for thoughts and emotions help to form the lines of the face, and the expression of the countenance. If these be pleasant, they attract sympathy, and the world is glad to take their possessor to its heart, since its own happiness is thereby increased; but if they be forbidding, the world flees from him.

Not all may be beautiful, but all may make themselves attractive by cultivating those qualities which attract; and while gloomy, revengeful, and despondent feelings interfere with digestion and tend to ruin the health, gladness has the contrary effect.

Friendship and love are, by the social intercourse they promote, the two great sources of pleasure which, by counterbalancing the ills of life, compensate one for having lived.

No one should, therefore, give up friend or lover without having made every reasonable effort to keep him.

It is better to expect too little than too much from him.

He should not be accused of unfaithfulness without the best of, and repeated proofs; and even then it may cause more suffering to lose than to forgive him.

No one should be jealous, for jealousy is egotism, pure and simple. If his love were unselfish, he would be glad to see its object happy, even in the society of another.

That he is not glad under such circumstances, proves that he is only willing to let his friend be happy in making himself so.

He should also be very careful about charging his friends and others with deceit, since, by overestimating his own good qualities, almost every one deceives himself a great deal oftener than others deceive him.

CHAPTER XII

ALL the religions have recognized poverty as a necessity.

The Buddhists divide their co-religionists into *castes*, and no one can get out of the *caste* in which he is born. Consequently degradation is, by the authority of the religion, passed on continually from father to son.

The Christian religion, by its declaration "the poor ye have always with you," says, in effect, that there is no remedy for poverty, and it proposes none, except the giving of alms, which degrades the recipient still further.

And its doctrine that the sins of parents shall be visited upon their children for several generations, is a false and pernicious one, at least in so far as poverty is concerned. The laziness and lack of thrift that made the parents poor need not be transmitted to the children, nor should the laws be framed so as to rob them of that which these qualities in the parents failed to secure to them. Even physical taints may be either eradicated, or so modified as to be scarcely perceptible in the first generation, and should be entirely eliminated in the second.

The followers of all creeds have established laws and customs by which riches and power are given to families, to be transmitted from parents to children, so that while some are born emperors, kings, dukes, rulers, and nobles of every grade, the masses are necessarily their bondsmen and servants.

Under these laws and customs, the child of poverty who sets out to earn a living finds everything monopolized, not a rod of ground from which he might, by his

labor, extract the means of subsistence, and on which he might build a shelter from the storms; not a stone, nor a stick of timber which he is at liberty to use—nothing at his disposal but the fettered hands (manacled by the laws which these religions sanction), with which he may serve the masters whom these unjust laws have prepared for him, and whom he must serve in order to get a small portion of the rights which God intended should be his at birth.

The followers of these religions laugh to scorn the great law which He established, “as ye sow, in like manner shall ye also reap,” take from the masses every inch of ground on which they might sow, and give it all to unworthy heirs, who sow principally wild oats.

And not only are these laws unjust in their operation, but their enforcement is a continual menace to organized society, since it reduces to poverty a large majority of the people, thus making them dissatisfied and more or less ready to overturn and destroy.

They see that a great amount of property is inherited by a lot of lazy children, who never will, by their own efforts, make or save anything; that they do not work, and in very many cases are incapable even of taking care of what has been left them.

And yet, while these unfortunates feel all this to be wrong, they seem unable to devise the means of rectifying it, consequently matters drift along until their condition becomes intolerable, and they rebel.

The new religion does not recognize the necessity of poverty; and it does not stop there, for it proposes a remedy which shall place all who labor beyond the reach of actual want.

However, it does recognize the fact that there always have been lazy, thriftless, and profligate sons of Cain who have not made good use of the means at hand to produce and save; and that there have been, also, those

who do take advantage of all available means of production, who do save up stores which are of prime necessity to the world, because there frequently come famines and pestilences during which these stores are absolutely necessary for the preservation of life:

And, consequently, that these workers and savers should be protected in their rights of ownership, so long as they live:

But, that they have no right to transmit all their hoards to their descendants, and thus rob the offspring of others of the equal rights they should have, to the means of gaining a livelihood.

Statistics show that there are in the City of New York 1,157 millionaires. There are probably as many more in the rest of the United States.

Assuming that the average of their wealth is three millions, there results the sum of \$6,942,000,000, which 2,314 favored ones may leave to their heirs, whose numbers, estimating five to a family, will be 11,570.

These people should have the right, and it may even be considered their duty, to leave to their children, who have not, generally, been fitted for taking care of themselves, sufficient to keep them from becoming a burden to the community.

An income of twelve hundred dollars per year, or the interest, at four per cent. on \$30,000, ought to be as much as each child should inherit—say a total, for these 11,570 children of \$347,100,000.

Subtracting this sum from the total of inheritances (\$6,942,000,000) there is left \$6,594,000,000 to be divided among the children of those who did not do their duty, but who should not thereby inflict life-long misery upon their offspring.

Assuming, further, that in the agricultural regions \$2,000 would furnish a comfortable house, and land enough, if properly cultivated, to support a family of five

persons: and that near large cities this sum would buy a house and a few acres for garden, pasturage for a cow and a pig or two, whose products, with the wages to be obtained in the city, would also support a family of five, a comfortable living would be assured to sixteen millions four hundred and eighty-five thousand persons.

With a very moderate estimate of the rich who are not millionaires, a further considerable sum would be available, which would make the number of those in this manner furnished with homes twenty millions, or nearly a third of all the country's inhabitants.

Thus, with the proper laws, properly enforced, poverty in the United States can be done away with in a very few years, and this too in a quiet and lawful manner.

When we shall have made every man a property owner, we will have increased the stability of our institutions a thousand fold. When one becomes possessed of property he feels an immediate interest in the general welfare, because his own is bound up with it. He will not countenance the destruction of other people's property because he would thereby render his own less secure. He will have no desire to overthrow the government, nor to set its laws at defiance, for he has something to lose, and the strict enforcement of law is the only thing which can make the peaceful possession of property possible.

The existence in any country of a large number of citizens without property is a source of great danger to it, because having nothing to lose they may hope to gain by a political convulsion.

CHAPTER XIII.

EARLY marriages are enjoined upon all, because the love and desire that each sex has for the other are the source of great happiness.

The man who marries young marries for love, and experiences, in the companionship of his wife, a pleasure which keeps him out of mischief elsewhere.

He is incited, by the love he bears her, to put forth his best efforts in providing for her comfort and that of the children that may be born to them.

He begins early to think of the responsibility resting upon him as the head of a family, and consequently takes a more sensible view of everything.

The woman is much better fitted, while her body is yet plastic, for the bearing of children. For this reason those women who marry young most frequently retain their vigor and sprightliness in old age.

If their love for each other dies out, they may still love their children, and parental love is, perhaps, the most enduring and self-satisfying of all.

The mother, especially, gets a world of happiness from her love to her children, because she is, or should be, with them much more than the father is. Therefore the woman's chance for happiness in marriage is much the best.

For this reason she should, at the outset, resolve to give up every other pleasure that might interfere with her devotion to home duties.

All the silly mothers—and their name is legion—advise

their daughters against marrying young, because they think it safest for them to squeeze the last drop of pleasure out of youth, and shirk, as long as possible, the responsibilities of womanhood.

They forget that the young have an exuberance of spirits that insures their happiness under almost all circumstances, and therefore that it is not so necessary to provide pleasure for them.

Young people do not need fine clothes, jewelry, or costly pleasures of any kind, in order to be happy. The money that is spent on such things, for young girls, should be kept for middle and old age, when their natural charms are fading.

While they are young, while their cheeks are rosy, and their eyes bright, they are charming enough without ornament.

If they wear finery and contract expensive habits in their youth, they run the risk of marrying late in life, since the most of men must wait until well along in years before they can be prepared to maintain an expensive luxury.

A girl who marries young, and trains up her children as she should do, may be able, at the age of thirty, or thirty-five, to put the greater share of her work upon them, and enter, herself, upon the enjoyment of the really solid pleasures of life.

She may do this without any fear of being unjust to her children, since she will know, from her own experience, that the joys and sorrows of childhood make no such enduring impression as do those of later years.

If she keeps on trying to get all possible pleasure out of youth, she may exhaust the fountain of happiness at its source.

CHAPTER XIV.

ANOTHER great mistake made by the teachers of the various religions, and one which lies at the root, and is the origin of great evils, is the assumption that the human mind is a wonderful essence, and a part of original creation, whereas it is only the product of capacities, the principal of which are memory, and the ability to compare the different elements and products of nature, estimate their value in connection with the progress of events, and store up the lessons thereby inculcated.

So long as individual memories were the sole reliance, the world made but little progress, and it was only when the art of writing, and more especially that of printing, were made use of, that a universal memory, or rather a storehouse of memories, was established, which has enabled each generation to use the discoveries of the preceding ones, and allow progress to go forward with giant strides.

But the mind has still the same limits of capacity, and has shown itself incapable of expansion in this world.

The ancients, especially the Greeks and Romans, developed just as much mind, considering the facts upon which they had to work, as has been manifested by the greatest philosophers of modern times. They only lacked the knowledge that has been stored up by the universal memory of books.

The great evil has come from the assumption that the human soul is necessarily a divine essence, which, excepting only rare cases, it is a crime to blot out.

As a consequence of this pernicious doctrine thousands

of children come into the world who never should have been born. Criminals, vagabonds, outcasts, and good-for-nothing people of every sort, perpetuate their species from generation to generation, leaving, each one, at his death, not one, but often a nest of vipers to succeed him.

Instead of its being a crime, as is generally taught, to prevent the coming into the world of these so-called precious souls, it is a much greater crime to facilitate the birth of children who, according to every probability, will not be well fed, properly trained, and educated so as to become good citizens.

Some parts of this world even now contain more inhabitants than can be comfortably supported from the products of the soil. In such cases it would be much better to diminish than to increase the population.

Stock raisers, when in danger of having more domestic animals than they can properly care for, spay some of the producing ones, and this is a merey to those which would otherwise be born. The same reason should hold good among the human species.

There are thousands of women who, either from their own fault or misfortune, or from some circumstances of their surroundings, never should bear children. The world would be much better off if the hardened criminals of both sexes were rendered incapable of having offspring.

CHAPTER XV.

"ENJOY life all you can without abridging the right of another to his enjoyment," is the great commandment of the new religion. Between it and the old ones there is a gulf as broad as the heavens, for the first great duty in the new is to provide for the well-being of the body, whereas the old regard only the soul as worthy of consideration.

The body is like the base of a monument. It may cut no figure in history, but often makes or mars the monument.

The old religions begin at the top and build their monument downward, while the new commences at the base and builds upward.

All the old religions incite their adherents to a hell-born zeal for the conversion of others who differ from them; and this zeal manifests itself through unceasing efforts in that direction, which disturb the peace of mind, and destroy the enjoyment of those who wish the same freedom of opinion that their tormentors claim for themselves. Thus the world is kept in a continual ferment by these creeds which pretend to preach peace on earth and good will to men.

The new religion inculcates peace through a doctrine so simple and straightforward that the feeblest intellect may comprehend its truth and force: that the Creator will dispose of His creatures according to His ideas, and not according to theirs; and that they are, therefore, free to indulge in any belief which makes them happy,

and does not interfere with the happiness of others. And not only would it leave all in the undisturbed enjoyment of their right to believe what they please, but it would secure them in the peaceful possession of their share of the elements of production which are necessary in gaining a livelihood.

WILLS AND BEQUESTS.

WHILE a great many ardent philanthropists seriously propose to overthrow all property rights of the living, I think it best to commence with the dead, and see if we cannot accomplish the necessary good by diverting to a better use the estates of those who can have no further use for them.

Populists, socialists, anarchists, and others of that ilk, seem to be increasing in numbers every year, and all over the civilized world; still, I fancy that the arguments of these gentlemen, whether they be abstrusely philosophical or materially forcible, would prevail much more easily over the wills of the dead than over the opposition of the living.

History furnishes no example of the successful living in common of any considerable body of men. On the contrary, both savage and civilized communities have recognized the right of individuals to enjoy the fruits of their own labor; and I think every sensible man who looks the question squarely in the face will conclude that any law which compels him to share his earnings with another who does not work as he does, will make the most industrious and benevolent citizen tired much sooner than would the severest toil and privation, when sure that the results would inure solely to his own benefit.

The fatal results of introducing uncertainty into the question as to who shall reap the reward of individual labor, can nowhere be more plainly seen than in the outcome of our civil war. The Southern Government, by taking whatever it wanted, wherever it found it, paying

therefor in scrip (at first, certainly, with the consent of the owners, than whom a more patriotic people never existed), was able to put into the field, immediately, large and well equipped armies; whereas the Northern system of making preliminary bargains with the owners, and paying in money, necessitated a much slower preparation. But the results of the two systems were very different, since, while the Southerners, with all their patriotism, became generally discouraged, and had little heart in planting where there was no certainty as to who should reap, at the North all the industries continued their normal course, or rather, all labor was much better rewarded than in ordinary times.

To my mind it was this outburst of patriotism on the part of the Southern people, who encouraged and authorized their Government to take freely whatever it wanted, that ultimately sapped their energies, and contributed, more than any other one thing, to their downfall.

However, although it seems evident that the socialists, anarchists, etc., are increasing rapidly in numbers, none of the governments have found much trouble in putting down their uprisings, and that too, with the concurrence of a large majority of the people; and not only this, in Switzerland, a Republic like ours, where very liberal opinions prevail, and where most of the people make a living by hard work and economy such as our own poor have no conception of, the question, when submitted to a popular vote, as to whether the nation should furnish work for the unemployed, was negatived by an immense majority.

If the people would not vote to compel the property owners to disgorge small amounts when there was a prospect of getting an equivalent in labor, what would they do in case they were called upon to divide up their whole possessions with their less fortunate neighbors?

Having demonstrated at least to my own satisfaction, that these gentlemen of the anarchistic persuasion must, for the present at least, content themselves with the pleasures of hope, with little chance of success in the effort to redistribute the product of the labor of individuals, during their lifetime, I shall proceed to discuss the justice of doing so after their death.

The laws in regard to the disposal of the property of the dead present some strange anomalies:

A dying man, while almost in the agonies of death, when it might be supposed he would be so occupied with doubts as to which road his soul were likely to take on leaving the body, as to be unfit to do anything rational, can sign, attest, and deliver a deed, disposing of his property as he may choose. But if years before, in the calmness of every-day life, he makes his will, detailing coolly and dispassionately how he wishes his estate disposed of, the law may prevent his wishes from being carried out.

Some kind-hearted stranger may nurse him through a long illness, may make great sacrifices of personal comfort in the endeavor to hand him down to death so that he may not feel its pangs; may render services dearer to him than all this world's wealth, and yet at his death relatives whom he never saw, or at least never loved, and who never loved him, may step in, on the plea of undue influence, and rob the faithful nurse of all, or a part, of the bequest which true and just gratitude had prompted.

To him who longs for the elevation of his race, who delights in seeing man assert his manhood, it is to the last degree saddening, even disgusting, to see a lot of vultures anxiously watching the declining years of a rich man, ready at the final moment to pounce upon and fight for the biggest portion of what he may leave. It is contrary to public morals, and against the interests of civilization, to encourage such cormorants to lead a life of

idleness, in the hope of being eventually able to live, without work, upon the results of the labor of another. Property so left should, when not especially devoted by the defunct to some good work, escheat to the State. Only the direct heirs should have any claim on it, and they to a very moderate extent, except in cases of mental or physical disability, which might cause them to become a charge upon the public. Every one should feel that he must depend upon his own exertions for a living. The stimulus of necessity is an indispensable requisite of progress, and without it the human race would be no better than so many pigs, who eat when they are hungry and then return to their wallow, with no thought of anything more ennobling.

In the State of New York a dying man cannot leave more than half his estate to benevolent institutions. The other half must go to his heirs. He may be worth a hundred million of dollars, and have to leave fifty millions to be spent in frivolities or riotous living, by a lot of worthless children who never earned a cent in their lives. Fifty millions of dollars would thus be thrown away when that sum would buy comfortable little homes for 50,000 people!

Who make such laws? The representatives of a majority of the people, those chosen spirits who, aided by the counsels of other demagogues, seem delegated, by universal consent, to manufacture and direct the people's opinions in matters of public policy.

And who are the people whose interests are thus conserved? Those inhabitants of the country who are supposed to have arrived at the age of discretion, and who manifest that discretion by electing law-makers who conspire to perpetuate the possession of wealth in families; and who make their discretion still more manifest by forming brotherhoods, trade-unions, and other powerful bodies whose mission is to keep for themselves, by force

when necessary, the honor of doing all the hard work needed to provide the comforts and conveniences desired by these favored families, for whom the great wealth of the nation is thus reserved.

It is universally admitted that the widow and children are the rightful heirs to property, and consequently that it is almost robbery to divert it in any other direction. I cannot so look at it. It seems to me that a father does his duty to his children when he brings them to manhood and womanhood in good health, and educated in some branch of labor which will enable them to earn a respectable living. Very naturally, if any of them are, by nature or accident, incapable of self-support, he should, if able, provide for them.

The children of well-to-do-parents very often fail to accomplish anything in the world simply because they have no incentive to exertion. Their parents will, according to their ideas, provide for them without any effort of their own. The public, which by its customs and laws sanctions this view, is directly responsible for their failure, because, by decreeing that a man's property shall go to his children, it robs them of all ambition. It ought to remedy the wrong by providing for a different disposition of the property of those who die rich.

This would also be a great boon to the rich, who would thus be enabled to spend their last days in peace, instead of being, as they often are, hounded to death by heirs, or would-be heirs, who are continually trying to get something more out of them.

It is an undoubted fact that every rich man who lives to be old, realizes that no matter how generous he may be to his heirs while he lives—and he is often tempted to think when he does give them something that it only whets their appetite for more—they will breathe more freely and feel more independent when they come into full possession of his property, and consequently that his

death will be a blessing to them. It seems to me that it would be much better for them and more just to him for the law to set a limit to the amount he may leave them, and then allow him to give them this amount before his death, and thus free himself from the suspicion that they may be waiting impatiently for him to get out of the way.

It is almost a truism that in this country property changes hands every two or three generations. The father, by industry and economy, accumulates a fortune. His children, or at the furthest his grandchildren, spend it. Their children begin at the bottom again and accumulate another fortune, which goes the same way as the first. In many cases the father is not to blame. It is so the custom—a custom so universal that it has all the force of law—for the father to hand over his property to his children that they consider him a monstrosity if he is disinclined to do so. Everybody else's father follows the universal custom, and why should theirs entertain diabolical ideas that conflict with their views in regard to happiness without exertion?

If it were the general custom of the rich to raise their children to feel that they must improve to the utmost the advantages they can have during the parents' life, knowing they may at any time be thrown on their own resources, the world might make more progress in a hundred years than it has heretofore made in a thousand.

Under the present system it is the sons of the poor who make all the progress, for the sons of the rich have no incentive. There never was a truer saying than that "Necessity is the Mother of Invention." Rich men's sons feel no necessity and make no inventions, whereas they are the very ones whose opportunities should fit them for the greatest discoveries.

So far as my observation goes, it is a damage to the children who inherit a fortune, in this—that it ruins

their usefulness and does not furnish them the substantial health and happiness they would enjoy if they had a reasonable amount of work to give zest to life; and it is a great wrong to the poor and homeless that so much money is uselessly squandered, when it might insure the happiness of so many needy ones.

I would give the man who toils and economizes every enjoyment and security in the possession of his accumulations, so long as he lives; the right to provide for the comfort of his widow and the further limited right to devote the rest of his estate to any general benevolence that he may select; but no right to leave a large amount of money to good-for-nothing children. To do so is contrary to public policy. It tends to make paupers, for these children seldom know how to keep or make money, and when they lose what they have become a burden to their friends or to the public. They set a bad example, with their dissolute habits and spendthrift ways. Besides all this, I think it a sin to squander any useful property that has once been wrung from Nature.

Civil Governments have claimed and exercised, for so many years, the right to say how a man shall dispose of his property at his death that this right is practically unquestioned—that is, it is really acquiesced in by all. Why, then, should they not so dispose of such property that it may best subserve the public good?

No man should ever be allowed to leave a fortune to any one person. It is best for each one of us and for the public that we all work, and none of us should be, without any effort of our own, placed above the necessity of work. If this were made the law, no one would be rich without having earned his wealth; and in such a case he should have the right to leave a small amount to children whom he had raised up to the habits of industry and economy, of which the public should be the judge.

All large fortunes are taken from the public, and

should be returned to the public at the death of those who have accumulated them. I don't intend, by any means, to say that such fortunes have been taken wrongfully—on the contrary, most of them have been taken in such a way that the public has been benefited thereby. As a rule, no man can do a large business without treating his employees and customers fairly. If he does not do so, people will not continue to deal with him. For this reason I prefer to buy of a large dealer, and I find the rule almost invariable. A man of this kind can't afford to cheat, for his reputation is his fortune. He becomes rich from millions of transactions, the profit on each one of which is infinitesimal, which is a great advantage to his customers. Still, each one contributed something to his wealth, and, therefore he should, when done with it, return it to the people from whom it came.

But there are exceptions to this general rule. For instance, the late lamented Jay Gould got the most of his property by the same kind of robbery of which the milkman is guilty, who puts a quart of water into ten quarts of milk and sells eleven quarts from his can.

Soon after embarking in business he stole in this way eleven millions of stock from the Erie Railroad, but subsequently, under compulsion, refunded six millions, and thus only got away with five millions of booty. He went through various other railroad systems in the same way, and finally left this world to get his deserts in the next, without being able to take with him one jot of the seventy-five millions of plunder.

Is there any reason why the children of such a man should be allowed to spend the ungodly hoard? Two of them are now in England spending barrels of this ill-gotten lucre, in gaining glory by yacht racing, and getting into respectable English society. Many people think that as a matter of national pride he ought to sail his yacht to win, but I see no such obligation. The

American people contributed unwillingly, each man his quota, to the millions gathered in by the elder Gould. For my part I rather admire this exhibition of Yankee shrewdness on the part of the son who, being fully aware of the bad odor surrounding the father's financial transactions, in whose midst he was born and reared, would seek to buy, at the expense of a few hundred thousand, every possible perfume that might stifle the stink that always sticks to ill-gotten wealth; and what perfume is sweeter to the American snob than that which emanates from a drawing-room filled with England's aristocracy? Would not our country be better off without this glory, and with the furnishing of seventy thousand comfortable homes, costing \$1,000 each, to as many poor and industrious families?

The *New York World* states that one of the Astors is living magnificently in London, where he publishes, at a weekly loss of \$2,000, a newspaper whose mission is to combat the spread of radical Republican ideas. It would be far better to make laws which would put such vast sums as this gentleman spends abroad, to a better use at home.

Ward McAllister states that there are 208 American ladies who have married titled foreigners. It would doubtless be impossible to say, with even approximate accuracy, how much it cost to get these titles, but undoubtedly a great many millions have left the country for this purpose. It is wrong, and the wrong should be righted by legal enactment. Enough money is squandered in fifty years by the heirs and heiresses of this country to buy a comfortable home for every houseless family in it.

As a reward for the often painful and laborious accumulation of large wealth, it might be made obligatory upon the sharers of it to put and maintain on each build-

ing or property so obtained, the name, birth, death, and riches of the (perhaps unwilling) donor, thus:

“Jason Gould,
Born March 4, 1830.
Died May 6, 1890.
Accumulated \$75,000,000.”

It is quite possible that rich people would soon see how much better it would be for them to yield gracefully to the inevitable, and set about distributing their property, or a portion of it, during their lifetime.

By quitting business before old age, they would leave more of the avenues to success in trade, manufacturing, and other enterprises open to younger men; and by devoting their time to the purchase of land, the erection of houses, and the preparation of comfortable homes for the industrious poor, they might be gladdened by the continual gratitude of those who would thus enter, so much sooner, into fruition.

If such a scheme can be set in operation during the next few years, each deserving family in the land can be installed in its own comfortable home, and we, as a nation, may inaugurate the millenium during the first half of the twentieth century.

But what rule shall we follow in distributing the sums that we might, in the way suggested, divert from such heirs and heiresses? Shall we give a home to every lazy, profligate, and useless member of society who has none? By no means. I should begin with the apparently industrious and deserving, and if any one failed to cultivate the ground given to him, or engaged in riots or strikes, I would take away what had been given. I propose to change the laws solely for the public good, and not as a scheme of benevolence, for such a scheme, which would assume to take away from one man who had too much, in order to give to another who had too little, would be

entirely indefensible. No laws based on principles of equity, as laws should be, could be framed for the carrying out of such a scheme as a matter of benevolence. It can only be defended on the ground of public policy. If this view be correct, we must begin with farmers and gardeners. We can, if need be, live without houses—indeed thousands of people in the large cities do that now; we can also do without clothes, as is proved by the wild men and women who are occasionally discovered. But we must have food. I consider the possession of a certain portion of land to be every man's birthright, as much so as are the air we breathe and the water we drink (houses, fences, and other improvements, being the product of individual labor, must be considered as individual property); but since long-established custom has allowed monopolists to get and hold all the land, we must buy it back from them in order to restore it to the rightful owners, who will cultivate it.

Next come the railroad men, and all others employed directly in transportation. Our lives are so arranged that different, and often distant, sections depend on each other for food. New York depends on the West for meat, and on the South and California for fruit. These distant sections depend on the money they receive from New York to buy necessary articles which they do not produce. After these come the laborers in factories, especially those with families. A man can, upon an acre of ground, raise all the vegetables and much of the fruit which a small family needs during the year, and especially can this be done when gardening is, as it should be, taught in the schools. If Americans can't teach it properly let us bring in a lot of Chinese professors. I have been told by those living on the Pacific coast that the amount of food that a Chinaman will get from an acre of ground is almost incredible. A system like this could be followed:

A tract of land could be bought and a portion of it leased for a yearly rental to some manufacturing company whose proposed employees could each have an acre of ground upon the surrounding tract. The rental could be applied to maintaining a hall where reading, music, dancing, theatrical performances, and other innocent amusements would supply the place of the drinking houses of the city. Population would thus be drawn away from the large towns and ruralized, which would tend to increase economy in expenditures and bring the factory hands nearer the farmers, making an interchange of products easier, and giving the former a better chance of earning something by working for the latter when employment was scarce in the workshops. When every boy is taught gardening, as he should be, this will become very easy, whereas as matters are now, factory hands feel entirely incapable of farm work and are really, when they undertake it, so clumsy that farmers do not want to be bothered with them.

And as soon as possible a fund should be provided for the offering of a premium for early marriages. What a stimulus it would be to young people to know that on marrying, or soon after, such as might bring the requisite proofs as to capacity, industry, and good behavior could step right into a nice little home of their own! And what a sturdy, self-reliant race a laudable ambition, so begotten in youth, would soon produce!

Let us, therefore, limit to a modest sum the amount that rich men may leave to their children, or other individuals, and convert the rest into a national fund which shall be applied to the providing of comfortable homes for those who are necessary to the public welfare, inflicting severe penalties upon those who seek to evade the law.

In this way, and in this way only, can the widespread misery caused by strikes and other labor troubles be

avoided; for when each family has its home, with a little ground attached, on which it may raise its vegetables and fruits, and also keep its chickens, pigs, and cow, it will be independent of mill owners, manufacturers, and other employers of labor.

When this system was fully inaugurated, want should be unknown; and if any one were found impudent enough to complain of poverty and ask for public aid he should either be put to death immediately or placed where he would necessarily work or starve. That charity and the giving of alms which, in seeking to do good, often tend rather to encourage and perpetuate laziness and improvidence, might safely be prohibited by law. Of course those who do not wish to hurry up the millennium will look with disfavor on this scheme.

If we wish to put the human race in the way of making the progress it should make, we must re-distribute the accumulations of every generation. Under existing customs, the sons of those who have, by genius, energy, economy, and toil, gathered together the means of happiness, instead of following the good example, set to work, as a general rule, to squander their accumulations, and thus the whole gain is lost. We are continually playing the part of the frog in the well, who climbed up thirty-six inches every day and slipped back thirty-five every night.

Let us make an effort to put these gains into the hands of those who will apply them to the purchase of necessary comforts, thus augmenting the sum of human happiness. These degenerate children not only waste all the substance gathered by worthy parents, but cast reproach upon them by seeking to disown the labor and economy which they devoted to accumulating, and thus discourage others from pursuing the right course. They avoid work as if it were disreputable, and slur economy as if it were a crime.

The original John Jacob cleaned muskrat and other foul smelling skins, and throve and prospered in the midst of odors which the later Astors, who consider themselves flowers of a more delicate perfume than the ordinary plebeian sort, would sniff with disgust, but they consider his money entirely inodorous.

The first Vanderbilt doubtless bailed out his skiff, and in time of need, pulled off his boots and socks, waded hatless and coatless, with his trousers rolled up, into mud and water, to launch the unsightly craft, as any other lusty ferryman would do. There was nothing to be ashamed of in this—indeed every descendant should be proud of having come from such sturdy stock, and should have in his best room a picture, in costume, of the youth who founded these great fortunes; but I much doubt if any one of them has felt sufficiently grateful to adorn the walls of his house with historical paintings of that character.

Those who inherit these great fortunes live, almost invariably, lives of idleness, and scorn the lowly ways of others who but do as their ancestors did; and the most spend their money in pomp and vanity, if they do no worse. If we will but stop this continual dissipation by one generation of what the preceding one gained, we can, in a very few years, save up enough to give every industrious person the means of happiness, and if, after that, we change our system of education, as we should, we will prepare succeeding generations to make the best use of this happiness.

We cannot expect to do much with those already grown, and must begin with the young. To begin properly, we must make each child sure in the possession of his birthright, and arrange so that he shall realize, as soon as he can reason, that he is as good, and that he can begin life with practically the same advantages, as the most favored one in the land; that he may

no more feel cowed and abashed when he sees all around him others apparently born to all the luxuries, while he must endure all the privations. The children of the poor ought to be given an even start with those of the rich, and should have no cause to feel that the Creator has committed an injustice in sending them into the world on a lower level than the others.

It is a great wrong for one to be instrumental in bringing children into the world without being able to feed, clothe, and bring them up properly. If the government (which is the people), allows this to be done, it should provide for rearing them as they should be reared, not as a duty it owes the parents, but for its own protection, for such ill-fed, ill-clad, and ill-raised children are very likely to do great harm to their fellows, because they often harbor, and justly too, a life-long grudge against the world which permitted them to come up under such circumstances.

Under the present system it seems to such, and justly too, that the declaration that we are born free and equal is a monstrous lie. They are not born free. Whenever they reach forth to grasp this, that, or the other thing, which is necessary to their happiness, they find that they are not free to take it. Everything has been monopolized by those who came before. The monopoly of land, a portion of which rightfully belongs to every one born into the world—at least if he will cultivate it—is so old that people have ceased to regard it as a monopoly; but other monopolies not less serious are becoming so customary that they will, if not checked, soon rob the poor of the last right with which an all-wise Creator has endowed them.

Until quite recently the poor man could rejoice in feeling that air, light, and water were still at his disposition, that these were inalienable rights of which no rich neighbors could rob him; but this satisfaction is his no longer.

In large cities the factories use up so much water that not only is the amount needed by families often restricted, but its quality is so seriously impaired that sickness and death ensue; and the twenty and twenty-four story buildings now being erected threaten soon to cut off the light and air which we once thought ourselves absolutely sure of. If the children of the future are to have any portion of the freedom and equality which the Constitution seems to promise them, there must be a re-distribution of wealth that will allow those who will claim and properly use their birthright to escape from the cities to a home in the country, where they may have not only the ground necessary to produce what they need to eat, but the free use of air, light, and water.

What more equitable method can be imagined than that which, while allowing every one the free use during his lifetime of all that his genius, energy, industry, and economy may enable him to accumulate, puts it out of the power of indolent, improvident, and purse-proud descendants to squander the precious heritage which may make so many worthy creatures happy? Not until our laws are changed so as to accomplish these results shall we be able truthfully to say that in our country "all men are born free and equal." That we are, under present conditions, so born, is a conclusion of sentimentalism, and not warranted by a candid consideration of the facts.

No matter how far back in history we search, we find that in the natural development of society the great majority immediately became followers, and the few only were leaders; and that the followers were, in a greater or less degree, slaves of the leaders, not only as regards their means of existence, but even in respect to their opinions. It is exactly the same now, but under varying conditions. The masses prefer to work for some one who takes the care and worry of directing, of providing for contingencies, while the followers execute his orders,

doing all the manual labor on farms, in workshops, in factories, counting-rooms, and elsewhere, receiving their wages, and being spared the responsibilities that belong to leadership.

The same is true in matters of opinion. The masses gather around their leaders, the priests, preachers, bishops, and popes, receiving from them the directions necessary for salvation. And in politics, they arrange themselves under the banners of "bosses" and political aspirants of every grade, receiving their cue from them, voting for the officials and supporting the platforms that are presented, cut and dried, for their approval.

So far as results go, the great apparent difference between ancient barbarism and modern civilization seems to be that under the former condition only those whose natural abilities fitted them for the position became leaders, whereas in modern times, owing to enforced education, much larger numbers are, from reading and from the stuffing process of the teachers, filled with other people's ideas—ideas which their narrow souls would never have developed spontaneously, and these ideas incite them to a leadership for which natural abilities have not fitted them. Consequently we have vastly more leaders scrambling for the spoils than had the barbarians, and these leaders must have a generous support, for their modesty is in an inverse ratio to their natural abilities. Hence, while the barbarians had but few leaders, we have a multitude whom we are taxed to maintain. In barbarous countries, too, the majority of the leaders live in much the same style as their followers, only a few being allowed to attain "barbaric splendor." But under our system of enforced education, for which the public pays, a great number of people of very ordinary natural abilities are enabled to make an easy living, while others do the hard work. It may be said that this results from the improvidence of the laborers, and this is generally

true. But should not the laws be so made as to mitigate the evils that result from these glaring distinctions which exist in our so-called age of enlightenment, under whose influence the rich become richer, and the poor poorer?

This modern civilization has unfitted the human race to live as people formerly did, that is, as other animals do—with very little protection from the weather. We now need shelter; and the public should give every one the chance of having a home. If we are born free and equal, our birthright should, first of all, give each one of us an equal claim on the land, water, light, and air, which the Creator has so liberally provided for the race. Those laws which permit the monopoly of land should be abrogated. This would not require nor should it cause any violent overturn of existing conditions. We need only to put a higher tax upon all land held by individuals in excess of a reasonable limit, and leave a light tax upon the homestead which is necessary for the actual cultivator's existence. This simple act of justice, coupled with the diversion heretofore advocated of rich men's estates from the possession of worthless and extravagant children to the furnishing of homes for those who have none, would give substantial proof that our enlightenment amounts to something practical.

Such laws must be thought out and put in force by the provident and industrious, since it has been shown, by the action of the improvident laborers all over the world, that they never advocate any sensible laws for the amelioration of their condition. They seek to remedy their ills by brute force. They strike, maim and murder those of their fellows who will not strike with them, destroy the property of their employers, and by their acts of violence disturb and damage every one else, without accomplishing anything for the general good.

Their acts show the same amount of good sense that the fellow had who killed the goose that laid the golden

egg. Instead of encouraging the thrifty to produce and accumulate, in order that there may be eventually that much more to divide among the general public, they would rob them of every incentive to labor and economy. Their leaders lack every gift necessary to safe leadership, except one, the most dangerous of all: the gift of gab.

A noteworthy example of these facts is the recent strike in Chicago, against the Pullman Car Company. Its leading spirit was Mr. Debs, who showed an extraordinary amount of ability, proving, at the same time, that the man with a grievance is a very unsafe leader. He broods so long over his real or fancied wrongs that he becomes incapable of respecting other people's rights. Being at the head of the American Railway Union, Mr. Debs had nothing to do with the Pullman Company, an independent organization over which the railroad companies had absolutely no control; but he, like the majority of radical reformers, felt able to rectify, Quixote like, all the apparent wrongs which came under his notice, and therefore attacked railroads because they were the most vulnerable, and because his followers could execute his behests without leaving home. The interests of the railroads and the general public were nothing to him. When, after causing an immense amount of loss and inconvenience to both, he ran up against the forces of the General Government and was beaten, he complains that we have no liberty. His idea of liberty seems to be the same as that held by the aborigines of our country, whose every little chief had a license to lead his followers on the war-path and torture and scalp all those whose views as to the ownership of property disagreed with his own. Under that system of liberty this great country, which is capable of giving homes and subsistence to several hundred millions, only supported a few hundred thousand.

It might be supposed that the opportunity for reflection afforded him by prison life would have suggested to

his mind the better chance of success in following legal methods; that he might have thought out some wise and permanent laws to recommend to his followers; but no! he comes out of prison with the same determination to use violence which he had on entering—at least the newspapers quote him as saying, “I have had time for meditation and reflection, and I have no hesitancy in declaring that under the same circumstances I would pursue precisely the same policy. So far as my acts are concerned, I have neither apology nor regrets.”

But the worst feature by far of the whole demonstration was that thousands of people rushed to greet and honor him, as he came out of prison. They hugged and kissed him, they carried him on their shoulders, and almost went frantic over his seditious utterances.

He and other leaders of that stamp often pretend to urge their followers to proceed only by peaceful methods. But this is either hypocrisy or ignorance, and hypocrites and ignoramuses are very untrustworthy guides. Every one who reads knows that important strikes are always accompanied by violence. It is in the nature of things. They strike to win, and never allow others to come in and help their opponents, if they can possibly prevent it. The non-union man who would replace a striker in a factory takes his life in his hands. If the strikers do not, in person, commit the overt act, they do, by their silence or by a look of approval, encourage their sympathizers to do so.

One of Mr. Debs' complaints which seemed to greatly excite his hearers was that he was “punished by the Federal authorities,” which he characterized as an exhibition of the debauching power of money; and another that “our constitutional liberties are in the grasp of monopoly and its mercenary hirelings.” It would seem almost impossible for a champion of the poor to make such admissions, since the poor, at least those too poor

to own any considerable amount of stock in monopolies, are ten times more numerous than the rich; and yet he virtually accuses them of selling their votes, or of having so far lost their manhood that they do the bidding of the monopolists, instead of voting for their own benefit. I don't believe a word of it; but I do believe that where there is one man so mercenary as to sell his vote, there are a hundred led astray by the pretty talk of demagogues and honest visionaries who have never looked upon both sides of the question. Hence the necessity of arousing the sober-minded, well-to-do and therefore contented citizens of our country to take such action as will give the discontented, who are certainly increasing in numbers, such laws as will insure them comfortable homes, and put them in the way of becoming independent of the monopolies of which they have many just reasons for complaint. Their own leaders will never do it. In place of wisdom they have only cunning, which always overreaches itself; and instead of thinking out wise laws for the permanent good of all, they can only invent temporary expedients, which generally leave confusion worse confounded.

Philosophize as we may, and say as often as we will that in a country where constitutional liberty exists, where each man's vote is as good as that of every other man, and where, consequently, the poor, who are greatly in the majority, may regulate everything to suit themselves, then if they do not rule it is their own fault, and they should be ashamed to confess it, the fact is that they are not ashamed to do so, as Mr. Debs' words plainly show.

If our advanced civilization really is a benefit, let those who are benefited by it step forward and show what good results from it to the human race in general, by enacting laws which will, at least, restore to the poor and improvident those rights to a share of the land, water,

air, and light, of which advanced civilization has robbed them. Each one who will make a home upon, or cultivate a piece of land, should have the use of it free, and each one who is robbed of his share of pure water by the factories of the rich, of his share of air and light by their tall buildings, should have a home provided for him elsewhere.

The New York *World*, of a late date, publishes a list entitled "Our Summer Heiresses," giving the names of sixty-five marriageable young ladies whose fortunes aggregate \$128,000,000. Two millions of this sum divided among them would give each \$30,000, which at four per cent. interest would yield for each one a hundred dollars per month, which is as much as any girl ought to have. The remaining \$126,000,000 would furnish a comfortable little house in the country for over one hundred thousand families.

It is contrary to the public welfare that this vast sum should be squandered in gratifying the whims of sixty-five heiresses, or of the titled husbands whom they may be able to buy.

OUR EDUCATIONAL SYSTEM.

WE spend millions and millions of dollars every year in a system of education that does not educate children so as to fit them to fulfill the duties of life in a proper manner, and which does compel them to sit hours at a time on hard, ill-shaped benches, trying to force into their little brains ideas that they cannot comprehend, and which, if they did, never will be of enough use to them to justify a tenth part of the cost.

Children's muscles grow, expand, and gain strength by use, and, in order to get the best development, need absolute freedom of action—such freedom as will allow them to move in every possible direction at every change of their little wills, so that they may never lose their elasticity by being kept too long in one position, or being forced to continue too long one motion or one series of motions. It is torture to keep them in any one position any length of time, and their own feelings, which are nature's true monitor, tell them so; but the relentless pedagogue, who is, however, only carrying out the wishes of the parents "to have their children learn," is ever there to goad them on, and, as a result, the little innocents, if they do learn, often grow into more or less diseased, distorted, stunted, weakly, or weak-eyed men and women.

If we notice the tiny baby, we observe that it begins, at a very early stage of its existence, to move its hands about, and to kick lustily with its little legs; and it soon develops, as a happy father once expressed it, into a full-

fledged "perpetual motion." The older it grows the fiercer seems its desire to move everlastingly, and when it can romp, climb, jump, yell and laugh all the day long, it seems perfectly happy. It is a God-given instinct that incites the child to this never-ending and ever-changing movement; and only an insane and hell-born stupidity will find a pretext for checking it. The Evil One himself, that arch enemy of mankind, doubtless invented the rigid discipline of schools in order to retard the progress of the race, and I can conceive of nothing more fiendish which he could have imagined, than the ruthless desire manifested by pedagogues to confine these delicate little bodies, so full of life and desire to develop, expand, and grow into natural, noble men and women, almost bursting with vigor and animal spirits, ready to jump, heart and soul, into any great and glorious work—yes, to confine them as with a chain, to a rigid attitude, on a hard board. If angels ever weep they must do so when they witness such barbarity; and this barbarity is all the more devilish because it is unnecessary. If a child be allowed its own way in developing bodily strength, given abundance of pure air and good food, it can, at the age of twelve or fourteen, learn as much from books in six months as it could in ten years by commencing at the age of five, dwarfing its little body and stunting its little brain in the endeavor to comprehend the incomprehensible. This has been tried and proved over and over again.

It is a great mistake to suppose that what children try to learn at school will be of much value to them in practical life. Even if they learned it they would get very little benefit therefrom, for it is almost valueless. But they rarely ever learn it, because they do not understand it, and cannot comprehend its value. They may learn it, parrot-like, but will forget it before they have any occasion to put it to practical use; and the endeavor to

force other people's ideas upon their minds—instead of expanding, generally benumbs and stultifies them. The true aim of education should be, not to cram the ideas and knowledge of others into the minds of children, but to induce them to exercise their own intellects upon all the different forces and facts with which they may be brought in contact, and by so doing bring out and develop their latent forces.

The two systems of education are very well illustrated by the case of a four or five year old orphan boy, who came to the country from one of the charitable institutions of a large city. He had evidently been well treated and watched with almost a mother's care, for during the first few days he cried continually for "Miss Smith," the lady who had had direct charge of him. However, he seemed not to have had a sufficiency of nourishing food, and ate ravenously of meat for a long time. Those institutions often take in more children than their funds enable them to properly care for.

This boy seemed to have very little use of his arms, legs, and other parts of his body, and was also rather stupid mentally; but all this resulted from the fact that his sphere of exercise and observation was a school and playroom, with a small yard in which he and many others could occasionally run. He could only walk a short distance, and his running on ground at all uneven was really ludicrous. But in a few months of good diet and freedom to run where he pleased, and try his strength on everything, he became very active and robust, as well as bright mentally; and I would wager a round sum that if he remains in his present surroundings, even if he never spends a day in school, he will, when a man, earn a good living for himself and all dependent on him, and never be a disgrace to society. This is, of course, an unusual case, because children generally have a great deal of time out of school in which to learn practical matters; still,

the above example does show, and I think very fairly, how the two systems would work if either were carried to an extreme. A child never can have too much practical experience, but may receive too much instruction.

Perhaps the greatest evil of the present system of education is that it encourages parents who have gained their living, and very likely a little fortune, by honest industry, to send their children to school in the hope that they may learn to live more easily; and the children very soon get the idea that they are made of a better clay than their parents, look down upon them as upon beasts of burden, considering themselves too good to do manual labor, and as fit to direct the rest of the world. This has been carried to such an extent that the old adage, "Old men for counsel, and young men for war," is in a fair way of being reversed in the case of men, as it actually is in the case of women, since in perhaps the majority of families the young women run the house, while the old ones (their mothers) do the work. Thus labor is continually made to seem a degradation. In the early history of our land the farmer was considered the pride and backbone of the country. Now he is alluded to as "old Hayseed," and has fallen so low that he does not resent it. All this has taken place, and is taking place, when we know that everything that we most need is the product of labor. The Creator has given us, in abundance, the material, but our labor alone will fit it for use. We have the soil, the air, and the water, but we must work to get the food, and all else needed for subsistence and clothing. I don't know how it affects other people, but it fills me with profound disgust to contemplate an educational system under whose influence the children shun, as if it were something that would contaminate them, that labor which enabled their parents to accumulate the wherewithal to give them the very advantages which make them fancy they are superior beings.

Our public school system, which is the only one that concerns us, is supported by the public funds, therefore only such branches should be taught as are necessary to the proper exercise of the duties of citizenship; these are reading and geography. In order to vote understandingly one should read of what is taking place in the world, and where. As a compromise to those who might think this insufficient I would add writing, and compel every one to write his vote; and a little arithmetic to accommodate the few who study tables of statistics in the belief that "figures will not lie."

It is popularly supposed that grammar must be learned in order to preserve a uniformity of language in a great country. The newspapers have done away with this necessity, if any such ever existed; and even were we to grant that, as a matter of courtesy to our neighbors, we should be very precise in conforming to a universal standard, a knowledge of grammar does not accomplish the object. I have known a great many people who could quote the rules of grammar very glibly, and parse admirably, but who used the English language execrably. People speak generally as do their most intimate associates, and they do right, for if they did otherwise they would be laughed at. The fact is that language is correct when it expresses ideas clearly, concisely, and forcibly, without giving offense; and yet it is always best to employ expressions in general use, because they are the least likely to be misunderstood.

It is a mistake to suppose that the language must conform to the grammar. On the contrary, the grammar must conform to the language, or should do so; and the standard of language is taken from popular authors whose works are generally read and approved. The grammarians are, however, mostly old fogies, whose ideal of language is that used by certain authors who please them, and who wrote years before the grammar was

compiled, consequently they are always behind the age, since new authors are continually coming into favor, and each one introduces some new expressions, so that the language is always in a transition state, and the grammars necessarily more or less behind the times. We find that every succeeding grammarian accepts and sanctions some innovations which his predecessor had branded incorrect, because they had not, in his opinion, yet received the full sanction of the public approval.

I must confess that I have not seen an English grammar since I was quite young, and that my ideas are derived from impressions received over fifty years ago. But I have put the grammarians on a par with the geographers, of whose caliber I can speak with confidence, for some years since, while in Rome, my attention was called to a series of wall maps which had just been issued, and whose appearance pleased me so much that I bought the series. On getting them home and examining them more critically, I discovered, among other wonderful things, two dotted lines running across the Atlantic, under one of which were the words "Direct route from New York to Havre. Time of passage fifteen days;" and under the other, "Direct route from New York to Liverpool. Time of passage, fourteen days." This must refer to steamers, since no other vessel can follow a direct route; and there are but few persons now living who can remember as far back as the time when it took a steamer fourteen days to cross the Atlantic.

Grammar, like a hundred other things that are taught in the schools, needs only to be learned as a recreation, just as a cook might amuse herself by committing to memory a formula of pudding which she was in the habit of making every week.

Many fond parents who wish to fit their boys for a high station in life think they can only do so by giving them a college education. I have had, at different times,

three partners in business, each one of whom, so far as book knowledge is concerned, was, in his younger days, limited to the very meager facilities afforded, fifty years ago, in the remote country school district. Each one of these three has had a remarkable business success, and from mingling with the world, reading and observation, has a more general and broader education than the average college graduate; and I think that every child reared in any half-way intelligent American family will have all the education it needs, even if it never spends a day in school. It learns intuitively, by association, all that is absolutely necessary to be known in order to make a good living and fulfill the duties of citizenship.

Although it is not strictly the duty of the public to do so, it might, in view of the general benefits that would accrue, support special schools where scholars of extraordinary ability in any one branch, especially when backed up by superior industry and application, might pursue their studies during a series of years. But we should always bear in mind that the only duty of the public in supporting schools at public expense, is to prepare the rising generation for such occupations as will enable our successors to take care of themselves, without becoming a charge upon the community. No amount of wealth which the parents may accumulate will guarantee this, because riches take unto themselves wings and fly away. Hence the public may justly demand that every parent should fit his children for gaining a livelihood by manual labor.

Another popular illusion is that the dissemination of education prevents crime. A learned French professor, whose acquaintance I made in Paris, told me that he had made criminal statistics a study, and had found invariably that the least crimes were committed in those departments (provinces) where the people had the least book knowledge.

It will be found, I think, on examination, that crimes, and especially those which cause the most widespread misery, are most frequent in those communities where book knowledge is most generally diffused. There do occur, in regions where only primitive school facilities exist, barbarous murders and bloody feuds, but these only affect a few persons, whereas the more civilized crimes of defalcation, bank breaking, etc., cause years of suffering and misery to hundreds of families who are suddenly robbed of their all, and reduced, perhaps in old age, to absolute penury. Murder is always shocking, but the man who dies is dead, and incapable of further suffering. To many of us it is a matter of no serious moment whether we live a few years more or less. We may flatter ourselves that we shall be greatly missed, yet it often happens that a better man stands ready to take the place of the departed one. But when people are doomed to live and suffer on account of another's crime, that is a more serious matter.

There are, too, many people for whom a violent death has no terrors. It comes to them often in hot blood, or while they are plotting the death of those whose victims they finally become. Such a man takes solid comfort in anticipating that his biographer will write of him "he died with his boots on," whereas the prospect of dying by inches, in a bed, would be exceedingly distasteful.

What the public needs, in order to get the worth of its money expended on schools, is that the young shall be fitted for making a good living for themselves and those dependent on them, and avoid the possibility of their becoming a charge to the rest of the community. In fine, they need to learn to work. Everything that is valuable in this world is the product of labor. The Creator has given us an incalculable wealth in materials, leaving us to do the rest.

When we think of the slow and painful processes by

which our predecessors evolved from the secrets of Nature the succulent yet vulgar potato, the aristocratic grain of wheat, the rosy ear of corn, the cheering and universally beloved apple, and so on through the whole category of fruits, vegetables, and cereals, we should feel the weight of obligation that rests upon us, who reap the benefit of all these preliminary trials, to transmit to our successors, with all the improvements possible, the practical knowledge which is invaluable to us.

The perfection and ease with which the necessities of life are now produced have been attained only by costly experiments, involving ages of time and patience on the part of untold millions of people, and attended often with disastrous disappointments, causing famine and death to unnumbered multitudes. We might spend months in meditation and yet fail to be sufficiently grateful that we live to reap the benefit of all this toil and disaster. If we try to get something from Nature without availing ourselves of the knowledge thus painfully acquired, the result is weeds and grass, upon which a few scrawny beeves and scabby sheep might feed, and give us, during late summer and fall, a fair article of meat, but a very poor quality during the rest of the year. Such was the food of the first beings of whom we have any record, and they were by no means an ancestry to be proud of. Worse than this, when we seek for their predecessors we are reduced to the supposition that they fed on roots and herbs, resembling the Darwinian ape, which had more use for a leg with a claw at the end of it than for a hand and foot, since they were generally more occupied in searching for food with their eyes near the ground, and only now and then had leisure to stand erect and look about them.

The public weal demands that every boy shall be so educated as to be able to earn or produce, by the labor of his hands, sufficient to support five or six people,

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since there are, counting women, children, the aged, the lame, the blind, the sick, and otherwise incapable ones, that many depending for a subsistence on each able-bodied man; and that each girl be so trained that she may know how to spend the man's earnings to the best advantage, in buying the necessaries of life, and providing good food, clothes, and everything needed to bring up robust and vigorous children, besides caring tenderly for the sick and aged. No allowance should be made for those who expect to get their living by their wits, for this is entirely an unknown quantity, upon which no reliance can be placed; and the education of children with that end in view is often a damage to society, since such an education only fits them the better to prey upon those who earn a living by hard work.

Higher schools should be maintained for those young people who show an extraordinary aptitude for such advanced studies as may be useful in lightening the burdens of existence. But such schools need not cost much, since the number of such students would be small, especially when their acceptance and retention in the schools were limited, as it should be, to those who manifested an unusual ambition and application in the pursuit of knowledge.

In these later days of schools in which the duty of forcing scholars forward is made to devolve on the instructor, the great fact that experience is the only reliable teacher needed to fit one for usefulness in life has been lost sight of, hence it results that we have so many mechanics and tradesmen who do not know their business, yet who expect to get as much pay as those who do. The old system of apprenticeship has gone out of fashion, and in its place we have those who think they learned everything necessary to know at school, and therefore expect to step right into a paying business without any previous experience. This being often found difficult,

trades-unions have been invented, by which the employer is forced to pay a poor workman the same wages as a good one, and to retain him under the penalty of having the rest quit, in case he discharges him. It is a bad system, and works great injustice to the good and faithful worker who must often suffer for the faults of others.

All the education that the majority need consists in learning how to read, the elements of arithmetic, writing and geography. Experience will and ought to do the rest. Young people ought to work several years for small wages, in order to get the experience necessary to enable them to avoid disastrous mistakes. It is, too, a great injustice to the older man with a family to support, to give the same wages to young and inexperienced striplings, who are generally more harmed than benefited by having a lot of money to spend. It is often a damage to the employer, from the extra risks he runs, and from the mental strain to which he is subjected by being obliged to watch employees who cannot realize the responsibility of their position; and in general, it is a great damage to society, in that it causes a vast number of failures in business, a number which had no parallel in former times. Their wages should be increased very gradually, since they are really worth but little until they can be trusted to do their duty without an overseer.

Another bad effect of this system is that it intensifies and prolongs those periods of financial depression aptly termed "hard times." During such periods farmers are obliged to sell their products, and merchants and manufacturers their wares, for whatever they will bring, regardless of their cost; but these unions will not allow their members to furnish their labor for less than the fixed price, consequently half of them lie idle for a long time. If they would yield to the pressure of the "hard times" as others do, and allow carpenters, masons, and other laborers to work for half or two-thirds price, many

people who have a little money saved up would build a new house, put up an addition or make repairs to the old one, in fine would, in order to take advantage of the unusual cheapness of labor, do many things which would keep nearly all employed, be an advantage to every one, and restore public confidence, which would materially lessen the evils and duration of these crises.

Yes, what the public, which pays the fiddler, most needs, is an educational system under which every girl should learn cookery, housekeeping, and the care of children, and every boy the cultivation of the soil and the care of domestic animals. I must own that this is the system that all are trying to escape from—that parents send their little ones to school in the hope that they will learn how to get their living by their wits, and avoid drudgery; but every year that rolls by shows more and more clearly the fallacy of this hope. These results cannot be had without work, and some one must do the work. The laborers are growing every year more independent, and already think they have as good an assortment of wits as their (so-called) betters, whose children, it must be admitted, often show a painful lack of that article.

And while it is evident to every unprejudiced mind that there are hundreds of thousands of parents who raise their children without work, keeping them in school in order to learn something that is absolutely useless—so far as knowing how to earn a living is concerned—it should be equally evident that we need a radical change. It will probably require an almost superhuman effort to bring these young people, who are now going to school with the idea that they are learning something that will elevate them above the necessity of manual labor, to think that such labor is respectable and necessary, and that they must, willingly or unwillingly, fall into line. If moral suasion will not bring them to it, rod suasion would,

I know there is much prejudice against the use of force in such cases, but I got a great many sound thrashings in school, and think I am all the better for it. I brought up my children in that way, and would, if I had a thousand more, try the same pickle with all. It is a useful and healthy stimulant to industry and good behavior.

What we need, most of all, is a radical change in the education of girls. Under the present system they learn nothing that is absolutely necessary. It is an open question whether it is worth while to teach them to read, for they seldom read anything useful. In the newspapers they only read the marriages and deaths, which is a simple gratification of idle curiosity. If they know what is happening in the world they learn it from hearsay. If they read a book of fashions it is generally to learn how to make some piece of finery which they might better do without. They do occasionally consult a cook book in order to make up for deficiencies in early education. Their principal reading is novels, which give them a false idea of life, make them dissatisfied with the humdrum of every-day existence, and consequently unfit them to fulfill the duties which Nature has plainly marked out for them. The science of cookery, which lies at the foundation of health, they rarely learn anything about until they have a husband to experiment upon, and then it is too late to learn well.

My countrywomen are the worst cooks in christendom. They rarely ever know how to cook meat and vegetables so that they are not only nutritious but appetizing; and it is a well-known fact that if food is not eaten with a relish, it is not digested and assimilated as it should be. Every one who has remarked the effect upon himself must have noticed that when food tickles his palate, all the energies of the digestive organs seem to rush at it, causing a sensation of pleasure through his whole body, which shows that it is getting the whole benefit of what

he is eating; whereas, if he eats without enjoying his food—mechanically, as it were—an unsatisfied and apathetic feeling takes entire possession of him, and he feels, as the fact really is, that the food is doing him very little good. And when they do know how to cook meat and vegetables, they will not devote the time necessary to cook them well, consequently the poor husbands and children are compelled to forego all the pleasures of the palate until they get to the pies, cakes, puddings, etc., which are often eaten to excess because the appetite rightfully demands something that has a pleasant taste to it. Thus, their stomachs are deranged, and their health more or less undermined, for a good stomach lies at the very foundation of good health. From our disordered stomachs come our poor teeth—and we have the poorest in the world—and, as a resulting necessity, the best dentists, since they have vastly more practice here than elsewhere.

But the organs which suffer most from a bad stomach are the eyes, which, being very delicate, are most easily injured. Few people realize how much the strength of the eyes depends on the state of the stomach, and consequently often ruin them by overuse when the stomach is out of order. More especially is this inexcusable in parents who permit, and often urge their children to read and study when they should not do so. If the eyes were properly cared for, they would be good as long as any other part of the body, but from misuse they generally give out first. The objector may say that it is the duty of the mothers, and not of the public schools, to teach their daughters how to work, and with double reason, because they have at home all the needed facilities, and furthermore, an incentive in the fact that they will eat what they cook, and as they cook it, and thus be better able to correct mistakes. All very true, but this has been said, written and preached thousands of times

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with little effect. The mothers have two arguments, to their minds insuperable, against this method: first, "It is more trouble to teach our daughters to do such work, which they consider a drudgery, and then to keep after them while they are doing it, since they do it unwillingly, than it is to do it ourselves." Secondly, "Our daughters are so happy now, so free from care, and enjoy life so much, that we have not the heart to interfere with their pleasure. Trouble will come to them soon enough! Let them enjoy life while they can!" They forget that youth is the proper time to learn anything that should be learned well—that their daughters will, with every passing year, have a still greater distaste for the "drudgery" of housework, and only remember that their own supreme enjoyment was had in those blissful days when their parents assumed all the care and worry, and they had only a round of pleasure: when they took all the cream of life, leaving the skim milk to those who should have been dear to them; and contrasting this halcyon period with the rude shock which came to them when they first had to shoulder the responsibilities of life, to give up all their girlish pleasures and go out to buy, with no previous experience and a limited amount of money, the necessities of the household, in the doing of which they made many and grievous mistakes, were often wrought up to a pitch of frenzy, fancying themselves cheated when it was all the result of their own ignorance: when they were often furious because their husbands were dissatisfied with the dishes which the stupid "help" had spoiled, they themselves being, unfortunately, unable to tell Bridget how to do better—when she contrasts this period, which is probably continued indefinitely, with that ideal (an ideal taken from the novels they continually read) one, when she knew nothing of practical life, she jumps to the conclusion that her daughter also should have the pleasures incident to the same romantic epoch.

This may be all very fine so far as the girl is concerned, but it is an injustice to the man she is to marry, for, under this system, the young women do not perform that labor which is necessary to strengthen and harden the muscles, and give them an appetite for substantial food. They ruin the symmetry and flexibility of their bodies by tight lacing. They fall into all sorts of irregular habits. The listlessness of their idle lives gives them an inordinate desire for sweets, and consequently the young husband too often finds that instead of having a robust and vigorous helpmate with whom to begin the struggle of married life, he must commence, at the very outset, to pay dentist's and doctor's bills. These, when piled on top of those of the milliner and mantuamaker, often demoralize him.

A woman's principal endeavor is to extract the greatest amount of sweet from the present. She has little faith in the future, and will always take a pound of cure with better grace than an ounce of prevention. Mahomet discovered this quality years ago, and seeing that the sex was incapable of reaching perfection in this world, promised the faithful that they should find, in his paradise, a brand-new lot, freshly created, with all the latest improvements, and for their especial benefit.

There are people daft enough to class her among the angels, who are supposed to be constantly on the wing, denying themselves all enjoyment, to relieve the sufferings of distressed humanity; but the most observant will, I think, find that there is no other creature more intent upon the pursuit of her own happiness.

Where is the woman that studies with avidity the laws of health and the chemistry of cookery, or who shows the same zeal and interest in her domestic economy, the same pride in successful housekeeping, that a man feels in the prosecution of his business? I can point to thousands of men who hurry off impatiently to their work in

the morning, who pursue it with ardor all day, and carry it home with them to enjoy at night; but never a woman who takes the same delight in housework. The sooner and easier she can escape from it, the better. She will give her loved ones, just as it suits her convenience best, a fat meat and gravy dinner, which will permeate the tissues and fry out of them, on a hot day, and fill them up with fish so that they may go out and shiver, on a cold one.

The idea that it would be better to adapt the food she gives them to the weather, to their state of health, to their occupation, etc., has never dawned upon her mind; but she has doubtless learned, either in school or out of it, what color of ribbon best suits her complexion, and that pink shoes are prettiest for her darling baby, whose "fat little legs" (with the shoes) she delights to look at and show to her friends, often keeping them exposed until it takes a cold which leads to whooping cough, or something else, that carries it off. Everything is sacrificed to appearances, and it is only the providing of something pretty to wear, or furnish her house with, that excites her to put forth any hearty exertion.

Of those who use stoves and ranges, not one woman in a thousand knows how to make a fire and keep it burning so that she will, with the least consumption of fuel, always have the needed heat at the right time, be able to dampen the fire when she does not want it, and rekindle it again with ease and dispatch, when needed. By repeated and exasperating trials she learns that by pulling this damper, or pushing that one, certain results are attained, but she never comprehends the reason, and, as a consequence, we pay millions of money for fuel which is often worse than wasted, because it makes the house hot when we want it cool.

Not one in a thousand knows how to make a bed for children so that it will keep them warm in winter, and

leave their lungs free to get all the fresh air they need. They think their darlings need a soft, thick, feather pillow, whereas they should have a thin, hard one. When the pillow is thick and soft their heads and shoulders are often kept too warm, they throw off the cover, in their sleep, and take cold; the position tends to make them round-shouldered; and worse than all, the wind-pipe is compressed, the free passage of air is obstructed, consequently the blood is not aërated as it should be, and the vitality of the little ones is thereby seriously impaired.

All women seem to think—at least they act as if they thought—that clothing and bed covering supply heat to the body, whereas the contrary is true, for it is the heat of the body that warms the clothing and the air between it and the body. Acting on their erroneous ideas, they put their children in a bed generally too long for them, and think they have done their duty when they have tucked the covers under the mattress, and left the little bodies to give off all the heat necessary to warm all the air so inclosed; for they cannot go to sleep and sleep comfortably until all the adjacent air is warm. Instead of this, the lower half of the cover should be doubled under their feet and legs, and the bed be made just long enough for them. Then they only have to give off heat enough to warm the space they actually need in order to turn over, and do not, as multitudes under the present system contract the habit of doing, draw up their feet and legs, in order to save warming a great deal of unnecessary space, and thus lie, all night, in an unhealthy and cramped position.

When the covers are arranged as described above, their form is similar to that of the capital letter Y, with the lower shank unusually broad. The children have plenty of room to move the upper part of their bodies without throwing off the covers, which are held in place by the

doubling under of their lower half which holds them firmly in position.

Not one in ten thousand knows enough about sanitary laws to have her house so constructed and cared for as to insure the health of her family. Every woman, with scarcely an exception, would, if she could, have at least one room thickly carpeted, hung with pictures, ornaments, etc., and full of upholstered furniture and everything else under and on which dust and dirt can accumulate, filth which is so difficult to remove that it is seldom done, and this room she would keep closed from light and the circulation of air, just to preserve this furniture, which is kept only for show, not realizing that light and pure air mean life and health, whereas darkness and damp mean disease and death.

A few do, but the greater number do not, know the best means to use in case of wounds and other accidents. All these things should come in a woman's province, because the man is, or should be, occupied in earning the means of existence for them all. Young girls should learn to make fires, the chemistry of cookery, the laws of hygiene, the use of simple remedies in case of sickness and accident, how to make and clean clothes, etc., etc.—not a dry round of studies, but one intermingled with music, dancing, theatricals and other amusements.

The gentler sex has made absolutely no material progress since the world began. They are gentle still, and entirely absorbed in the same fig-leaf question that occupied their attention then. We may wonder why the serpent was let loose in the world, but he wields the same baleful influence over the daughters of Eve now that he did thousands of years ago—at least, he or some other infernal spirit induces every generation of mothers to train up their daughters to think that dress is the main thing, and to keep them ignorant of nearly everything they ought to know, so much so that they become wives

and mothers in blissful ignorance of all that concerns the sacred duties of wife and motherhood. As a natural consequence vast numbers of their babies die.

The dumb brutes know a great deal more about taking care of their young than do the human mothers of our boasted civilization; and if there were to occur, in any one year, such a mortality among the pigs, sheep, horses and cattle, as comes every year to the children of woman, there would go up such a wail through the length and breadth of the land as has never been heard before.

A French physician once told me that the statistics of his country showed that four hundred thousand very young children died in France every year, nearly all of whom would, with proper care, have grown up to be healthy men and women. In our country, with nearly double the population, and where perhaps twice the number of children are born to each family, thus making it much more difficult for parents to care for all, there are probably a million such deaths.

These children cost, on an average, in loss of time to the parents, pay of nurses and doctors, medicines, food, clothes, mourning garments, funeral expenses, lot in the cemetery, tombstone, and other matters, at least one hundred dollars apiece. In this calculation we take no account of the sufferings of the relatives, especially the heartbroken mother—for she has feelings, even if she did not have enough sense to fit herself to take care of her child. However, private griefs do not concern the public, which can only consider these losses from an economical standpoint. One hundred millions of dollars utterly lost to the world each year! Enough to give to each young woman six months' training in a hospital where she could learn how to take care of children of all ages, from their birth up. No woman should receive a license to marry without this preliminary experience.

The public welfare demands such a law and it should be enacted.

When I think of the many, many, things which women do not know, and which it is so necessary to the welfare of mankind that they should know, I cease to wonder that the world has existed so many thousand years, and that we have in all this time made so little progress.

Education should be compulsory, at least in so far as to force parents to fit their children for the duties of after life. Unoccupied children and youths should not be allowed on the streets and public highways. The little ones whose parents are unable to give them the necessary oversight should be gathered into pleasant halls, where, under the direction of matrons, assisted by the older girls, they could be amused and taken care of. The older ones should either be at school, at work, or in some place of exercise under the eye of a master. There should be no idle boys or young men roaming about at will, and ever ready to follow any evil counsel that may be suggested. Such characters are a constant danger to any community.

We are all agreed that young people should have as much enjoyment as possible, in order to shoulder, with a light heart, the responsibilities of man and womanhood. Cheerfulness and gayety contribute to health, vigor, and courage. To my mind, however, pleasures are often, if not always, made more enjoyable by contrast, and if parents would begin early enough to exact the performance of duties, mingling with these a reasonable share of pleasure, their children would enjoy the pleasures with a keener zest than if there were no work. Little girls can, at the age of five or six, be taught to wait on the table, do errands, wash dishes, and will do it all cheerfully when they are given a fair share of play.

It is, to be sure, not so easy to do this in families where servants are kept, for in this case the little ones

cannot see the necessity of their doing anything, and argue that if their parents love them they will not exact unnecessary labor from them. It is precisely here that the public should step in, and, from motives of public policy, demand that these girls, who might otherwise, in spite of all their parents' wealth, some day become, in a greater or less degree, paupers, and a charge upon the public, shall be taught to work.

If this nation is to be saved it must be saved by work. For years the cry has been "Educate and elevate the masses," meaning thereby that we must stuff them—or try to do so—with book knowledge. I say we must educate them to work, and that when we thus educate our own children, we do enough, and that we should say to the rest of the world "We educate ours, you educate yours," instead of undertaking to enlighten the vast mass of ignorance and vice that is being poured upon our shores from every quarter of the globe. This should be stopped, at least until we put all the inhabitants we now have upon a self-supporting basis.

There is, in many families, the heads of which wish to bring up their children properly, a well-founded prejudice against the public schools, which might be, in a measure, allayed, if the scholars in those schools were taught to work, since they would then have less energy to expend in mischief, and a better chance to fit themselves for usefulness as laborers, whereas too many of them now expect to get their living without work.

The English language suffers dreadfully from the public schools, in which all seem to come down to the level of that boy who has the most illiterate parents. Hence the innumerable slang phrases and incorrect expressions of every sort that are used among all classes.

Nor is the respect which the young should feel and manifest toward older people heightened by school experience. At one time I had two neighbors in whose

families the children frequently called their father an old fool, told the mother to "shut up," that it was "not her put in," etc., etc. I sent a child to the school which they attended, and the result was not gratifying.

Since the establishment of my little "Home," I have occasionally allowed my little ones to play with the scholars of the public school. On one occasion, when one of the boys came home, he showed the result of school associations by launching a round oath at another child with whom he was angry. We all know that children learn such things much more easily than they learn the Lord's Prayer. They must, of course, come in contact with uncouth people, sooner or later, but it seems to me better to defer the experience until they are somewhat older. I am a great stickler for equality, but when it comes to schools I incline to the view of the Irish immigrant who, after a short experience here, wrote home: "In America one man's as good as another, and some's betther."

The great fundamental error in the public school system is that it is founded on the mistaken idea that all children are capable of receiving an education through book-learning, whereas not one in five, possibly not one in ten, is thus capable. Nor is this anything against them, for those who have not that capacity may become the very best of carpenters, blacksmiths, farmers, and tradesmen, who are equally useful and equally as good as teachers and lawyers.

As a consequence of this erroneous idea, the teacher, who is supposed to contain a bushel of knowledge, is expected to try to stuff it all into each one of the pint, quart, half-peck, peck, and half-bushel measures of capacity which her various scholars bring her. In this way the greater part of her time is wasted, when it ought to be devoted to those few who will learn. These lose a part of the teacher's services which they should have, and

the others not only annoy them and are in their way, but lose the chance they should have of exercising their muscles at play, or in some work which would develop the strength and elasticity of the different parts of their bodies, the better to fit them for their future occupations.

Nor is the lack of capacity in a youngster to store up other people's ideas in his cranium any proof of deficient mental caliber, since many of our most brilliant men, as, for instance, Daniel Webster and General Grant, were seemingly dull scholars in boyhood. They were probably thinkers, and cultivated their own ideas instead of cramming those of others into their memories. He who simply learns from others, without reflection, makes a storehouse of himself, and we all know that any old ramshackle building will answer for a storehouse; and one may put all the fine furniture in the world into it without improving its character.

The boy who takes kindly to book knowledge should have every possible opportunity to learn, but the one who seems better fitted to become a mechanic or tradesman needs nothing of the sort. He requires only a little knowledge of reading, and a few elementary lessons in writing. Practice will do the rest. He will get all the arithmetic he needs in swapping jack knives, trading marbles, and counting up the number of days he has run away from school. Should he, from increased business, want any further knowledge, he will easily get it when he realizes its necessity. But the great business managers generally find that their time is most profitably employed in laying out and overseeing the execution of the general plans of their business, leaving little details of calculation to the treadmill fellows who were the bright scholars in school, and who can be hired for a small sum, because there are always more of them than there is any demand for.

As for the girls, they rarely ever learn any of the exact

sciences. Their mothers always have made, and probably always will make, their dresses on the "cut and try" principle, and if there is any culinary effort in which they pride themselves, it is the making of a choice dish "out of their own heads." They could not, to save their lives, tell how much of each ingredient was used. Measurements and mathematical calculations are too much for them. Teaching them ideas of exactness in anything is like stuffing feathers into a pint cup. Whenever they do make a calculation as to what they need for a new dress, and buy it, they are sure to make several subsequent purchasing trips, for a half yard of lining, a yard of ribbon, some more of the dress material, etc., etc.

There is a dangerous feeling of unrest abroad in the land, and every man who loves his country should set to work to think out some plan for staying its progress, for it is growing rapidly every year. Formerly immigrants scattered out on farms. In these later years they all want to work in droves, either in the mines, the factories, or on the railroads. There are too many of them, at least in bad times, in all these avocations. We ought to stop immigration, and try to divert such labor as is already here to the cultivation of the soil. We can only do so successfully by beginning with the young, and making their education in this branch compulsory.

There are, already, too many people trying to get their living by their wits. What the great mass of the people need to cultivate is brawn, and not brain, and this brawn is best applied to the soil. Farmers do not engage in riots. When wheat brings a dollar a bushel they live well; when it is worth only fifty cents they still live, because they produce enough to live on without calling upon the public for work or bread; and a man with a full stomach is almost always a harmless animal. He is generally contented, with the least possible desire to dis-

turb that contentment by getting into a row. A tiger has, when he is full, very little fierceness in his claws. The most dangerous classes we have are foreigners who are not accustomed to our crises, have never learned to save up for a rainy day, and who need to be educated in a different way.

To carry out this new system of education would require an entire change both in teachers and school-houses, and additional expense; but no great reform can be introduced without these accessories; still, all would depend on what the public might think best, and about this there would be a great diversity of opinion. As at present organized, the great service rendered by the public schools, and it is a great one, is the discipline to which the pupils are subjected, and the care that is taken of them during that portion of the day when the parents are otherwise occupied, which care leaves the parents free to devote themselves to other matters. What the children learn is of very small moment.

When we look, however, for the principle of justice which compels the public to pay for this education, we find no such principle. There are plenty of rich men who are taxed hundreds and even thousands of dollars for this purpose, yet who never send a child of their own to the public schools. It can only be justified on the ground of public welfare, and the great public seems to have sanctioned the matter without a protest. For my own part, although I pay a great deal of money every year for the education of other people's children, I am willing—yes, anxious, to pay twice or three times as much to have them educated to work, because I think it will be money well spent.

Young people of the age of twelve or fourteen can learn all they need to learn in regard to labor in a year, or a year and a half; after that they would simply require practice. But if schools are to be maintained to

relieve parents of the care of their children, and also to keep them at work in case the parents could not or would not do so, then quite elaborate arrangements must be made. In the country a much larger schoolhouse, and of two stories, would be needed—the upper story to be used as a playroom for the small children, and the lower as work and schoolroom for the larger ones. Tolerably extensive sheds would also be needed for play and exercise in rainy weather. The upper room would be provided with simple playthings for the babies; still, they should be out of doors whenever possible. The lower room would serve as kitchen, dining, and lecture room, for the larger ones. The instruction in both rooms would be principally oral. The public should provide the materials necessary for a good, plain, substantial dinner, which the girls should cook. The boys should be out of doors whenever possible. In summer they should make the garden, raise the vegetables, and do all the work which should generally fall to man. In winter they could make baskets and many other articles, mend shoes, cut and make their own clothes, and they might even knit their own stockings, and do many other things useful in domestic economy. Above all, they should be taught military drill. I have long thought that every American should learn soldiering in his boyhood, and I was greatly delighted to learn, as I have done recently, that others have not only had the same idea but have actually carried it out in a school in New York City. All our soldiers might be made in this way. By following this plan we would soon have an army of Americans, instead of having one, as now, made up largely of foreigners. No exercise can surpass military drill in developing bodily strength and elasticity, as well as manly feelings. It is something which boys take a pride in, and the public could well afford them nice uniforms whenever they showed the necessary proficiency.

It has also occurred to me that we might soon have an army of young men who would serve a year or two without any pay, and perhaps, if required, furnish their own clothes. In carrying out this scheme of compulsory education I had never expected to compel all to send their children to the public schools, but would allow those who wished to be exclusive to do so, providing their schools were under the same supervision as the others, in order to be sure that all pupils were compelled to learn to work in the same manner. Hundreds of rich people would, perhaps, prefer to have their boys serve a year or so without pay in the regular army, rather than to continue gardening, etc., after having once complied with the prescribed course. Should this prove to be true, it would result in great good to the country, since they would make the best of soldiers, and would, doubtless, in case of war, be the first to volunteer. We could thus perhaps have, as we ought to, and at small expense, an army of one hundred thousand men, and so distributed that ten or twenty thousand could be concentrated at any large city, within twenty-four hours, and thus nip incipient riots in the bud.

Now for the expense: In my district in the country the teacher is paid fifty dollars per month during ten months. Under the system I propose, no such amount of book learning would be required, and I think two teachers could be had for that price—one at twenty per month for babies, and one at thirty for the kitchen, dining-room, etc. Besides these, one, at say twenty-five per month, would be needed to look after the out-door exercises. But, in as small a school as ours, with only about thirty or forty daily attendants, two teachers would be enough. Seventy-five dollars per month here, close to New York City, and much less in the interior, would give them all a nice warm dinner of soup, meat, vegetables, and bread and butter, which would be much

better for their health than the pies and cake which they often carry for their noon-day meal.

For large boys a central school would be needed, where military drill and gardening could be taught by a male, in case it is found that female teachers cannot do it. Any boy of twelve, and many even younger, can walk five miles to school every day and be all the better for it. The art of walking is, I know, going out of fashion, and every youngster thinks he must have a bicycle; still, there are some parents left with firmness enough to insist on adhering to primitive virtues. If the rest follow the general custom of allowing the children to regulate the parents, that is their affair.

In large towns and small cities, another system would have to be pursued. The little ones could not, of course, go far from home, but those of five and six years of age can easily walk two or three miles to school, and the exercise will do them good. The main object would be to keep them employed at something useful, and it would not matter whether they spent one hour or two on the road to school. Nor would it be necessary to have as much ground for gardening as one might at first suppose. A square acre measures about two hundred and eight feet on each side. This could be divided, allowing also for alleys, into one hundred squares of eighteen or nineteen feet each. In this way ten acres would supply the garden for a thousand children. A square of eighteen feet would give a small boy plenty of occupation during the summer, if he attended to it properly, and he could raise a great variety of vegetables on it. It would be all the better if the girls also took a hand at the business.

But it is in the large cities that the greatest benefit should be derived from such a system. The schools could be located in the suburbs, and arrangements could be made with the railroad trains, horse, cable, and elec-

tric cars, which bring thousands of people into the city every morning, returning empty, to carry out the scholars, at a nominal rate, and return them in the evening, when all their usual patrons were going to the suburbs again. The good health which country air, inhaled every day and all day, would give them, should be worth untold gold to any large city; and the most of the scholars would never want any holiday—they would prefer to go out into the country every day in the week. If they were taught music and dancing, and encouraged to engage, under the eye of the teacher, in all sorts of healthful exercises and amusements, school would be for them the most delightful place in the world.

They should, of course, have some instruction, but a half-hour twice a day devoted principally to oral lessons, with the aid of maps, charts, and reading matter printed in large type, which could be read by all the scholars in the room, would give every one a fine education. This half-hour, coming after several hours of work or marching, would find them tired enough to sit still and give their whole attention to the lesson. Those who were ambitious of further knowledge upon any subject could have every facility in the public libraries. Reading and reflection are the best educators in everything which cannot be learned by personal experience.

THE RIGHTS AND WRONGS OF CORPORATIONS.

It ought to be evident to all fair-minded persons who have noticed the ever-recurring strikes, boycotts, and other warlike measures taken against corporations, as well as the widespread and increasing sympathy felt for strikers, that there is something wrong in the laws regulating incorporated companies, for which the public interest requires a remedy.

So far, the parties most interested, who are the employees of such companies, have shown an utter want of capacity for the amelioration of the evils by sensible laws, their only recourse being to acts of violence against the companies. This is not to be wondered at, since those who voluntarily leave independent positions on farms and in other vocations, hoping thereby to shirk the responsibility of facing the ills of life, to get rid of the care which inevitably comes to independent action, and put themselves under a master who will manage everything and pay them regular wages, thus leaving them without anxiety as to their means of support, such people surrender their manhood, and soon become more or less incapable of correct reasoning, and therefore see but one side of a question. This being the case others must act for them in securing the protection they really deserve.

There are, undoubtedly, great wrongs caused by corporations, but the claims of the strikers that these corporations must surrender their liberty of action to them, allowing them to dictate their wages, their hours of labor, whom the companies shall employ, etc., etc., is

absurd. The employees themselves would never submit to any such interference with their private rights. Suppose one of them had a domestic with whom he disagreed, would he submit the question as to the terms on which he should keep this domestic to arbitration? By no means. Nor would he allow any one to dictate to him what baker, or butcher, or grocer, he shall patronize.

One very great evil in corporations is that they are allowed to fix the amount of their capital stock, which is often greatly in excess of their cash investment. An individual may put whatever fictitious value he pleases on his property, without harm to anybody, because it only represents his private opinion; but when a corporation waters its stock and issues its certificates therefor, these certificates have apparently the sanction of public authority, and pass current much the same as do bank notes. The general public supposes that they represent actual cash paid in, and expended honestly in carrying out the purposes for which the corporation was formed.

In the great majority of cases this unwarrantable issue of stock is made in prosperous times when all business is booming, and when the stock thus watered easily pays a fair dividend, which it continues to do until it all gets into the hands of innocent purchasers, in which case the corporation could not be punished without doing great injustice to these latter. The only remedy would be to have a strict supervision exercised over every issue of stock, and not allow any issue to be made without positive evidence of its being for capital actually paid in, and properly expended.

The American public is called upon every year to pay dividends on hundreds of millions of capital supposed to have been invested in railroads, telegraphs, and all sorts of industrial enterprises, but which had absolutely nothing but water for a basis. I know of one company having a capital of over a hundred millions of dollars,

on which it has always paid good dividends, included in whose capital stock are six millions of dollars, having for their sole basis an expenditure of less than one hundred thousand. I speak thus confidently of this matter because I was one of the two contractors who did the particular work for which this issue was made. I know exactly what my part of the job cost, and knowing thoroughly the character and extent of the work done by the other contractor, can tell very nearly what his share cost. And this particular piece of work, which cost less than one hundred thousand dollars, was stocked into the company for six millions. The five millions nine hundred and odd thousand dollars of watered stock were issued to the originators of the enterprise, by them sold to innocent purchasers, and the great American public is now, and has been for many years, paying dividends upon it.

Partial and feeble attempts have been made to remedy the evil, but no one has, so far as I know, proposed a radical measure which would strike at the root of the evil. The great State of New York with all its conglomerate wisdom in the Legislature assembled, granted acts of incorporation to two different companies for building elevated railways, one company on the east, and the other on the west side of New York City, and in order to promote a healthy competition between them, stipulated that neither one should have the right to merge its stock into that of any other company. What was the result? The astute projectors of the two companies joined together in forming the "Manhattan Elevated Railroad" which leased both of the other companies, made their own tariff of rates, issuing millions of stock to themselves without having expended a dollar, and having only their leases as a foundation for the issue.

The Pacific Railroad Companies worked another scheme which enabled them to perpetrate a still more stupendous fraud upon the public. They received

nearly, if not quite enough cash from the Government to pay for the construction of the roads, which was done in the cheapest possible manner. Instead of cutting through even moderate elevations they went around them, thus securing an easy grade without cost, and at the same time increasing the mileage of the road, for which they were paid according to its length. Miles of the track were made by laying ties on the prairie sod, without any grading whatever. Then they received immense grants of land which, although it sold slowly, must have brought in a great deal of money. Then the projectors of the enterprises organized themselves into construction companies, and, acting for themselves as railroad directors, made contracts at fabulous prices, with themselves as construction companies, for the completion of the work. They then issued the bonds of the companies for many times the cost of the roads, sold them to the public, and put the money in their pockets. In this way these projectors came out of the speculation owning all of the stock, at least all for which they could not find gullible buyers, without having spent a cent of their own money, because the Government paid for every mile of road constructed, and with millions, and other millions of dollars in their pockets, the proceeds of sales of lands and bonds. Some of those who made immense fortunes in this way have posed as philanthropists, have founded educational, and aided charitable institutions.

To come down to the present day we may take the Pullman Company, whose president acknowledges a capital stock of \$36,000,000. As the property of this company is very widely scattered, an outsider could hardly estimate its cost with any degree of certainty; still, I should imagine that \$30,000,000 of this sum is water, and that the remaining six millions is mostly made up of plant, or improvements paid for out of surplus earnings, after having declared handsome dividends. These

may be fairly considered as capital honestly paid in, since every company is justly entitled to all that the energy and skill of its business methods may enable it to accumulate; but this should be proved before such an issue of stock should be allowed.

Some companies have the life blood sucked out of them by the human vampires which they harbor in their employ, pay well, and from whom they should receive faithful services. The directors, managers, superintendents, master mechanics and other officials of some railroads, organize, or own stock in car building companies, bridge companies, engine building companies, and others which furnish all sorts of supplies that these railroads need, give, as railroad men, fat contracts to these companies, and often absorb in this manner the whole surplus earnings of the roads. It has been hinted that a large portion of the success of the Pullman Company is due to the fact that railroad managers had a personal interest in the running of Pullman cars on their roads.

The managing and directing officers of incorporated companies should be held to a strict accountability for their errors, as well of omission as of commission. It too often happens that they are mere figureheads, put in place to give character to the concern, and that they pay very little attention to their duties, sanctioning, without examination, the acts and statements of those whom they should constantly watch. This deceives both the public and such stockholders as pay but little attention to the affairs of the company, and is a wrong that should be severely punished. They should, whenever possible, be made individually liable for losses caused by inattention to business which it was their duty to attend to.

But while we are seeking to protect the public against the greed of the companies, we must not fail to protect the latter in their rights.

The lack of zeal and energy which has been too often

manifested by the executive and administrative branches of the Government, in protecting the property of corporations, is disgraceful, and unworthy of anything calling itself a Government. Ignorant and narrow-minded cranks may call the aggregation of capital a wrong, and the possession of wealth, a crime; but people of sense recognize the fact that our present civilization cannot exist without this wealth and capital, which is invested in railroads, telegraphs, steamboats, and manufactories of every kind, that enable every one to ride and send dispatches great distances in quick time at a nominal rate, and which give us every variety of manufactured articles in great perfection and at a little cost. If the world in general wants all these advantages, as it evidently does, it should, while requiring the strictest accountability from the companies who furnish them, give them absolute protection both in the peaceful possession of their property and in the freedom to manage their affairs as they please.

The proposition advocated, to legalize a compulsory arbitration between employers and employees, is absurd, because there is no power capable of enforcing its decrees. The employers may be responsible, if they have available property, but the employees can never be made so. Suppose that the arbitrators decide that the employees shall work under certain conditions that do not suit some of them, and these latter run away. Is it proposed to bring them back by force, possibly in chains, and compel them to work? This would be slavery, pure and simple, and we have already spent several thousand millions of dollars to do away with slavery. Such absurdities may satisfy the one-sided ideas of cranks, but they should never be entertained by sensible people.

It has been our boast that we live in "the land of the free and the home of the brave." We may surrender "the home of the brave," but we must cling to the "land

of the free," and guarantee to every individual and to every corporation his and its liberty of action, if we wish to realize from that action, as we have heretofore done, "the greatest good to the greatest number." Capital is as sensitive as are the feelings of individuals. If it becomes insecure in certain kinds of business, it will be withdrawn from those kinds, factories will be closed, workmen thrown out of employment, manufactured articles and the rate of interest made dearer, and we shall become subject to all the ills that mutual distrust and lack of confidence engender. If we look over the map of the world we can easily find other nations exactly in this position, which very few American citizens would prefer to our own.

CRISES, OR PANICS.

THE question is often asked, "Is there any way of avoiding these panics which cause so much suffering, especially to the poorer classes?" I should answer it by asking another: Is there any way of avoiding *delirium tremens*? which is to the individual exactly what a financial panic is to a nation. Several men, excellent workmen and good business men too, generally level headed in other matters, have told me that the monotony of life would be unendurable to them unless they could go on a drunk occasionally. The ecstasy of the intoxication more than counterbalances the suffering consequent upon their over-indulgence, and haunts them continually until they can have another spree.

So it seems to be with the nation. When the farmers have good crops, for which they get their own prices; when the merchants are selling goods hand over fist; when the factories are running full time with lots of orders ahead; when laborers are all busy, building, adorning and furnishing new houses for families who are jubilant over the happiness that is in store for them in the near future, when they will move in; when the railroad companies are building new lines into every hitherto God-forsaken district which needs cheap transportation for its potatoes and other truck—the whole nation seems to give itself up to the intoxication of a *delirium*, which will not listen to any suggestion of the *tremens* that may possibly follow. Forty thousand Gabriels, each one armed with all the horns that superhuman energy

could possibly blow, would not awaken them from this ecstatic trance.

When expansion is pushed to its utmost tension, and the intoxication is most general, capital, ever sensitive, begins to get frightened, and refuses to advance the means for future ventures. Speculators, already drunk with success, cry out for more money, and would have the Government buy up all the cheap metal in christendom and coin it into the equivalent of gold, authorizing the Secretary of the Treasury, in case this stuff declines in value, to buy at any cost the gold needed to boost it up again. The manufacturers, perceiving that some of their enormous profits are slipping away from them, demand more protection—and so on through the whole category; all want more stimulant. When no more stimulant is to be had, when these happy mortals have drained their cup of happiness to its dregs, then comes the grand collapse called a financial crisis or panic.

The power of this intoxication is aptly illustrated by the words of the present governor of a great State, a man elected by the majority of his peers to represent their united wisdom, and shape the destinies of a free people—and he seems to be the freest of the lot. Mounted on his high horse, and surrounded, at least in imagination, by his henchmen, also astride of prancing steeds, he declares that they would have free silver if, in order to accomplish it, they must “wade in blood to their horses’ bridles.” Up to the present time he has not waded, but one may conclude from some of his later utterances that there is still blood in his eye. Whether it is all in his eye remains to be seen, although it is quite probable that he has decided to play a waiting game.

In order to prevent panics, that part of the nation which is sober must proceed with the inebriates in the same high-handed fashion that is adopted by the sober friends of the patient in a case of drunk: If they cannot

stop him before he reaches that point, they seize him in the height of his frenzy, when he would have more stimulant or kill the whole world, choke him off from his whisky, subdue and walk him about until somewhat sobered, then put him to bed, where he stays until returning reason shows him the wisdom of the force that must be used in conquering a beast who prefers, after all, to pass the most of his time in a somewhat orderly fashion.

My own opinion is that the great majority of the nation is inclined to be sober, and to jog along in a quiet and uneventful way, but the tremendous energy developed in a free country, by a few inebriated enthusiasts, seems to be too much for the inertia of the mass, and thus we are all dragged to the brink of the panic.

A strange delusion seems to exist in the minds of the masses, in regard to the scarcity and plentifulness of money. Statistics show that there is about the same amount of money in the country at one time as at another; and it is only scarce when all business is dull, and money does not pass freely from hand to hand. What intensifies panics is, contrary to the general opinion, the withdrawal of money, by small holders, from the savings and other banks, which compels these latter to stop lending to those who do business largely on credit. The large holders of money, instead of withdrawing it from circulation, are much more likely to invest it as occasion offers, in such goods or properties as are sold, either from fright or compulsion, at a sacrifice. The small holders generally act, in times of panic, as if the country were going to pot, and as if they thought nothing would ever again have any value.

The unthinking fancy that the sure and only cure for bad times would be the issuance of plenty of money. Of what use would it be to us if everybody had plenty of money? And who would work, in order to earn money

for any one else, if he had plenty of money without work? Would the butcher, for money, supply the grocer with meat, when he had all the money he wanted without exertion? Everything that is necessary for our subsistence is the product of labor, and to induce others to give us the product of their labor we must be able to offer them, in return, something of value which they have not. If we give all plenty of money we rob it of its value as a purchasing power. The more we increase the volume of money, the less becomes its value.

If we really wish to dispense with the luxury of inflation, and the misery of the consequent revulsion, or panic, we must create some power that shall be entirely independent of popular votes, and which will step in when it sees the period of wild speculation and overproduction setting in, and so block the wheels that the speculators cannot obtain the money needed to carry out their schemes. Such a power is the Bank of England, in the mother country. We could connect just such a power with our banking system.

Panics are caused mainly by the abuse of the credit system. If everybody did business with his own money there would be no panics. There are too many people trying to become Jay Goulds by buying something, or manufacturing something which they hope to sell at a profit, and doing all this with other people's savings. When they cannot sell, they cannot pay their debts. Those who lend become frightened, and withdraw all credit. Then comes the crash. Thus we come back to the old conclusion: We have too many citizens who try to get their living by their wits, therefore we must educate the young to work, and get them, while young, into the habit of looking upon labor as a necessity, which it is, and not as an evil from which we should try to escape. This can only be accomplished through a school system which will compel all children to do manual labor. In-

dividuals can do nothing in this line, because their children, seeing that others are not obliged to work, rebel against parental authority, and soon overcome it.

After that, we need a flexible banking system which, if administered wisely, as is the Bank of England, would check, if it did not entirely prevent the wild schemes which precede panics.

The signs preceding panics are very plain to be seen, and the only doubt could be as to the proper time for putting on the brakes and stopping the inflation. At all events, it would be better to begin too soon than too late. In such cases some one is bound to be hurt, but the democratic doctrine of "the greatest good to the greatest number," should be inflexible.

TARIFF LEGISLATION.

THE tariff question is so many-sided, and presents such different aspects at different times, that no sensible man should blame others for disagreeing with him.

It was claimed at the inauguration of the tariff system that we must become independent of Europe in obtaining our manufactured goods, because we, being a republic, and all Europe under monarchical forms of government, they would use against us every hostile legislation possible, politically, financially, and in a commercial point of view. And events proved that even in their wars among themselves, their blockades and other hostile acts might cut us off not only from our source of supplies in the way of manufactures, but also from the markets of our agricultural products, with which we hoped to pay for our imports of every nature.

The absurdity of sending our raw material abroad to be returned to us in a manufactured shape, we paying the freight both ways, and a profit to every one through whose hands the material and goods pass, is now reduced to a minimum by the cheapness and rapidity of ocean freights, and by the perfection of modern methods in the transaction of business.

It was claimed also that it was a degradation to leave our enlightened citizens to compete, unprotected, with the pauper labor of Europe. At the present time we have no such competition. The factory hands abroad, if not so well paid, can live much more cheaply than ours, because here each manufacturing branch is not only pro-

protected against all other countries, but against everybody else in our own, and as a result the worker in wool reaps no particular advantage from the protection afforded him, because he has to pay a double price for his boots, shoes, and silks, as well as for all the thousand and one articles made of metals, and everything else which is also protected. Universal protection thus fails to do much good to any one in particular, but does an immense amount of harm to the farming and all other classes engaged in producing raw materials, who are not protected against anybody, and who, notwithstanding, seem to be about the happiest and most contented of all.

It must be borne in mind that the factory hand of the present day, no matter in what country he lives, must and does have all the necessary comforts of life, and many of its luxuries—at least those things that were considered luxuries fifty years ago. Food is somewhat cheaper here, but everything else is dearer.

In England, where Free Trade prevails, the factory hand gets his food at a very slight advance over the cost in our Eastern States, and his clothing, house-rent, and all else, is very much cheaper.

In Continental Europe all the manufacturing countries are also rich agricultural regions, so that their food is cheaper than in England, which must import the most of her food. In all these countries clothing, house-rent, boots and shoes, and many other articles of necessity are also much cheaper than here, so that one can live in a moderate way at a small expense. Hence it results that the laborer over there can successfully compete with us and live well too. I do not mean that he has as much money to spend as the one here, but that is not necessary. A Frenchman will get as much fun, in his quiet way, out of five francs, as the American will out of five dollars expended for amusement; and the Frenchman's wife will cook him a more appetizing dish, with cheap

materials, than will the American woman with expensive ones.

The uncertainty which often prevails as to what changes are likely to be made in the tariff by the accession to power of a party hitherto in the minority, often paralyzes business for months, and thus causes great loss to both employers and employes.

When a high tariff is placed on certain kinds of manufactured articles, the production of such articles is stimulated to an extraordinary degree, resulting in overproduction, which also entails a loss upon all the interested parties.

For a great many years past the nation has been in the fix of the two men who tried, on a cold night, to sleep under one blanket. First one roused up and, feeling the cold, pulled the whole blanket over himself; then, when he had got into a doze, the other one did the same thing. Thus they kept up the struggle for protection all night, acting exactly as our manufacturers and other producers have been doing for fifty years. It would be far better to decide upon and stick to one settled policy; either of free trade reached by slow stages—say in ten or twenty years, by taking off a tenth or a twentieth of the tariff each year, or of universal protection, at so high a rate—say one hundred per cent.—that it would virtually prohibit importation.

The constantly increasing number of our own countrymen who prefer to work under a master, getting their pay at stated periods, and thus escaping the vicissitudes of an independent existence like that of a mechanic in a village or in the country, where employment is more or less uncertain; or like that of the farmer who may have an abundant harvest in a good year, and none at all in a poor one—these increased by the tide of immigration from Europe, of people who are actually forced away by an increase of population which is not offset by a corre-

sponding increase in the production of food—these two classes make competition for employment in factories so great that wages are necessarily low, and consequently the capitalist manufacturer is the only one who reaps any substantial benefit from the protection afforded by tariffs. That he does reap a benefit is attested by the great fortunes amassed by the great managers in all branches of manufacturing. Since a great many of these take their fortunes to Europe to spend, why would it not be more simple to let the European factory hand get the benefit of the manufacture, and discourage the multiplication of millionaires at home?

It must be borne in mind too, that while the consumer pays much more than the amount which would be figured up from estimating the tariff assessed upon the reported value of imports, the Government never gets the amount due on their actual value.

The consumer must pay good interest on a vast capital employed in the importing business, the expenses of hundreds of agents, and a big sum to guarantee dealers against losses from frequent changes in tariffs. Then, too, the American manufacturer is often enabled to put up his prices unreasonably, because, when his European competitor becomes discouraged by the big tariff, he relaxes his efforts and gives up the struggle, leaving the field clear of competition.

The Government is defrauded by under-valuation, by collusion between the importer and the examining officer, by the incompetency of the latter, who is more often appointed on account of his efficiency as a partisan than from his fitness for the duties to be performed, and in every other way that can possibly be imagined.

Another great evil of large manufactories is that people who live in communities must spend more money for fine clothes, fine houses, fine furniture, amusements, etc., etc. It all comes about so naturally that even the

farmers, and others living in scattered houses in the country, who wear plain clothes, live economically and in plain style, seem to acquiesce in the claim that those who live in communities must necessarily spend more to keep up appearances. There are also some men who accumulate faster than others. The wives and children of these demonstrate the fact by increased expenditure for dress, and in other ways. In a community, this fact strikes the eye every day in the year, and very likely every hour in the day, until the contrast becomes intolerable, and the sufferers and their children must come as near as possible to the same standard. This state of things once established, it is impossible to recede, for "to come down in the world" is a torture past woman's endurance. She can go up delightfully, smiling graciously upon those who are still, from a financial point of view, lower down; but to be obliged to resort to unusual economy, and have it seen by her next door neighbor, or by the woman across the street, who perhaps once washed for her, but is now better off than she, this is too great a humiliation for her to endure, and continue to live in the same place. Fashionable ladies, angelic though they may be, do not care to meet shabbily dressed acquaintances in the street and seem to be on intimate terms with them. Their friends who cannot keep up the former style know this and suffer.

In the country, where people only come together occasionally, the contrast, when it exists, only hurts occasionally, and in the intervals the wound has time to heal. And besides, economies can better be hidden; old clothes, and those out of fashion, do not excite the comment to which they are subjected elsewhere; consequently country people are not obliged to spend much money in order to keep up appearances, but are compelled to sell their products at bottom prices, so that, getting the necessities of life cheaply, city people can have all the more money for superfluities.

If people could give up this senseless love of show, and live for comfort, paying only a very moderate attention to outward appearances, there would be no further need of agitation for the eight-hour law, for they could live much more comfortably than they do now and work only four hours per day, since the great majority of our expenses are for the superfluities and not for the real necessities of life. But, unfortunately, some men, and all women, consider a fine appearance as necessary to comfort, and cannot even feel comfortable unless dressed according to the exigencies of fashion.

Then, if the laborer in factories would go a step further, and consent to live in the rural districts, each one having his own garden where he could raise all his small fruits and vegetables, the world would be much nearer the millenium than it is now. But here we encounter another difficulty in the fact that man is a gregarious animal, and that these men cannot enjoy life unless in the midst of their boon companions, and with all the privileges of the drinking saloon and other resorts of that class, which are found in large communities.

The American people do, and must look upon the tariff from widely different points of view, and necessarily come to very different conclusions. Those who live in or near manufacturing or mining centers, and see that the laborers are never satisfied, naturally conclude that there is some radical wrong in the case, which needs a remedy. These are, however, only a small minority of the nation; still, they do, by their united action, exert a great deal of influence, and they are increasing in numbers so that they really threaten the peace of society. For this reason some measures should be taken to remedy any wrongs they may have, since it is only those who work for large corporations that menace the stability of our institutions. The great mass of the people, especially the farmers, are contented with the existing

state of affairs. They have lived under high tariffs, moderate tariffs, and low tariffs, and see no very great difference. They are accustomed to battle with the elements. If the crops are good, they enjoy the fruits of their labor; if they are poor, they take what fortune sends them, and hope for better times. They have no desire to overthrow the Government, in the hope of remedying their present ills, which they know are only temporary.

It used to be considered one of the strongest arguments in favor of protective tariffs that we were thus enabled to have a good home market for our agricultural products; but since the most of our small grains come from the far West, the argument has lost much of its force. In fact, it applies rather to gardeners, whose produce will not stand a long trip; and a few gardeners will supply a large number of families. Pennsylvania is the only State where the argument has great force, and there it certainly has, because the mines and manufactories are so scattered about among the farms that the farmers reap an immense advantage from their position.

The three strongest arguments in favor of a tariff on imports, as a source of revenue for paying the expenses of the General Government, are, in my opinion, seldom taken into consideration. They are these:

First, the difficulty of apportioning among the States the share of taxes each one should pay, without giving rise to endless dissatisfaction, which might easily culminate in refusal to pay the quota assessed upon some one or more States, on the ground that it was unjust, and end in revolt. Should it be assessed according to population, and the negroes, who seldom own any property, be counted as the whites, thus leaving the latter to pay taxes for themselves and the negroes too? Or shall the apportionment be made according to the estimated wealth of each State? And who shall fix the basis on

which this estimate is made? Shall each State collect and pay over the taxes to the General Government? And how is payment to be enforced in case of neglect or delay? And what would the credit of the General Government be worth, in case it wanted to borrow money for a war, or any sudden emergency, if based on such collections from the States? Or would the General Government make its own collections based on its own assessments? And could it do this without causing a jealousy and dissatisfaction among the States that would keep the whole country in a state bordering on civil war?

These and other similar questions present a great many difficulties, whose solution might be easy for a wise statesmanship, but would be very difficult if left to the partisan politicians who at present seem to rule some of the States.

Secondly, a very large number of people prefer to pay two or three times as much in dribblets scattered through the year, a half cent on each pound of sugar, two cents on each pound of coffee, ten cents on each pound of tea, fifty cents on each yard in a suit of clothes, etc., as they would pay in a direct tax at the end of the year. True, this does not argue very well for the sagacity of those who vote for the parties that make the laws which fix the nation's policy; but it is human nature nevertheless.

Thirdly. The present system compels all to pay, as they should do, a portion of the expenses of that Government which must expend, every year, hundreds of millions of dollars to protect the lives and property of, and guarantee peace and happiness to, all its citizens.

Those who own no property escape State taxation, and perhaps with some little show of reason; still, it is not so clear to a good many of our citizens why they should have a voice in the shaping of a Government for whose support they pay nothing. But to let them go free from tax by the General Government, would be the extreme

of absurdity, when that Government maintains an army and a navy for their protection, follows them to foreign lands to hold its flag over them in case they are wronged, and shields them from oppression and injustice at home, so that they are at liberty to roam all over this great country and feel that they are in absolute safety. I think it would be much better to collect the same sum by a *per capita* tax, whose payment alone would allow the contributor to vote. But this would raise the cry of "oppressing the poor," "disfranchisement," etc., and such a proposition would have little chance of success. Still, "No representation without taxation" is as strictly correct in principle as the axiom "No taxation without representation;" and I cannot conceive of any scheme of direct taxation to reach those who own no visible property, that is likely to meet with public approval, and therefore do not see how we can give up the tariff and adopt free trade.

If the people would consent to pay a poll tax in one lump sum, or in several sums, due at regular periods during the year, I think the expenses of the General Government, paid partly in this way, and partly by a property tax, would be more equitably assessed than they are now, and that thus "the greatest good to the greatest number" would be accomplished, especially if the tariff were done away with gradually, say in twenty years, taking off one-twentieth each year, thus leaving every one plenty of time to adjust his affairs according to the changed conditions. It is quite possible that in this time the genius of American invention would enable our manufacturers to compete with those in Europe without bringing down wages.

MONEY.

THOUSANDS of self-styled statesmen have poured forth, and are still deluging us with volumes of useless rhetoric on the subject of money, when only the simplest good sense is needed to settle the whole question.

Money has but one function, and that is the facilitating of exchanges. It may be of gold, silver, copper, paper, leather, wampum, or anything else that agglomerations of people may agree upon, but, in order to have the widest use, it must be of that material which the greatest number of those have agreed on, who do the largest business in exchanging products.

Nor does it require any great perspicacity to ascertain what that material is. We all know that gold, or its representative bank note, or bill of exchange, is the universal material used in settling accounts, as well between the citizens of the great commercial nations as between the nations themselves.

In primitive times exchanges were made by barter, but this was soon found to be very inconvenient, because the man who had an extra calf, and wanted a pig, did not always find, ready to his hand, a pig dealer who wanted a calf; consequently he was often obliged to make several exchanges before he turned the value of his calf into a pig. Hence the invention of a universal medium of exchange which we call money, and which was, at first, a neighborhood affair, each petty division of territory having its own especial sort.

Now, however, the whole world which uses money has

adopted gold or silver as the base of this medium, the most commercial nations using gold, and the others silver, as the standard. With a bill of exchange drawn against gold, one can pay for any amount of goods, in any part of the world. With one drawn against silver this cannot be done. Consequently gold is the safest for every one to have on hand, and especially for the poor, who have neither the time nor the means necessary for keeping informed in regard to matters of exchange and finance. It is always easy to exchange good money for bad, but not so easy to exchange bad money for good.

If we were to cut loose from the rest of the world, so far as trade is concerned, which is probably the best thing we could do, it should make little difference what sort of money we had; but so long as we both sell to and buy from other nations hundreds of millions of dollars' worth of goods every year, it is undoubtedly most convenient for us to use the same medium of exchange that they do; and here it may be noted that even in dealing with silver-standard nations we settle balances on a gold basis, as a matter of convenience.

Still, we should not be ruined, as many seem to think, by adopting a silver basis. In fact, it seems almost necessary to try the free coinage of silver in order to satisfy the masses as to its expediency. Most of them know nothing of the experiences which we older ones had with money of inferior value, when State banks were in vogue, during which time, as I can remember, the traveler from Illinois could, with his pockets full of his State's money, scarcely pay a hotel bill in the interior of the neighboring State of Missouri. Free silver would not affect us in this way among ourselves. We should only feel it when we encountered the sneers of Canadians and Europeans to whom we might offer our white money.

But, if the proposed free coinage of silver scheme is carried out, there need be, as results, none of the great

disasters, as there will be none of the great benefits, which these so-called statesmen prophesy. Silver is to be coined freely at the rate of 16 to 1, although no good reason is given for such a ratio. Our predecessors fixed this ratio because that was the relative value of the two metals. If we followed their example we should put the ratio at about 30 to 1. Chili and Japan have lately changed from a silver to a gold standard, the former fixing the ratio between the two metals at 33 to 1, and the latter at 32 to 1.

The so-called goldbug statesmen shriek out that it will cause national dishonor, and inflict great losses on foreigners who hold our stocks and bonds. How can it do so? The Government will be compelled, as it is now, to buy gold continually in order to maintain the parity of the two metals, and we shall, consequently, remain on a gold basis so long as we can keep up these gold purchases, and we are rich enough to do so a good many years.

The howl which some of these statesmen set up that the silver men are seeking to debase the currency is nonsensical. The men at the back of the movement are far too shrewd for that. Instead of debasing it they want to elevate it, at least in so far as silver coin and certificates are concerned. They only want free silver on the basis of 16 to 1, and wish the nation pledged to sustain that ratio, so that when the holders of silver bring it to be coined, they will get, in return for each ounce, which is worth about sixty cents as bullion, one dollar and twenty-nine cents in coin, which is one-sixteenth of twenty dollars and sixty-four cents, the value of an ounce of gold. There is nothing mean about them, either. They don't want all the glory of keeping up the 16 to 1 ratio, but are willing to let every man, woman and child contribute their mite toward buying the gold which will be continually necessary in order to maintain the equi-

librium, since everything we buy from Europe must be paid for in gold. They won't take our silver coin at the value we stamp on it. Every glass of beer drunk, every bit of tobacco consumed, every yard of ribbon used, every stick of candy eaten, will pay its share.

Nor have they any good reason to fear that the holders of our stocks and bonds will be treated unjustly. They will likely all be paid before there is any debasement of the currency. But should that not happen, they may appeal to the courts, which will probably decide that they must be paid with as good money as was current at the time of the issuance of the obligations—in fact, with the same money which they paid for them. This would be the equity of the case. Were it not so a miller might contract to deliver a lot of his A flour, then change his standard of grade, and deliver a different quality. And the purchaser of a thousand pounds of copper to be delivered next year could, in case Congress should in the meantime adopt the French and German system of weight, in which the pound weighs one-tenth more than ours, claim eleven hundred pounds of copper. No such *ex post facto* law can be allowed to impair the obligation of contracts.

The wisdom of allowing owners of silver, or those who have capital to buy it with, to coin it, at the national expense, into money which will be worth twice as much, when so coined, as before, and then compelling the nation to buy gold to make up the difference, is not apparent, because the capitalists are the ones most likely to profit from it, since poor people are not given to engaging in such speculations. However, we are rich enough to stand it, and the payment of the national expense is pretty evenly divided, for the middle and poorer classes pay at least their share of the internal revenue taxes on whisky, beer, and tobacco; and it is quite

probable that they pay also their full share of the duties on imported goods.

If foreign holders of our stocks and bonds are silly enough to yield to a panic and sacrifice their holdings, they will suffer the consequences of their own folly, for which there will be no excuse. Ours is also a country of large capitals, and everything will soon command what it is worth, whether the medium of payment be gold or silver; therefore investors who hold on to their bonds will get their value. And even if they prefer to sell, they will have ample opportunity of doing so, at no great loss, between the time when the result of the election shall be known, and that of the passage of the laws necessary to inaugurate the change in the currency.

Furthermore, although native and foreign capitalists will likely rush in, for coinage, large quantities of silver (the foreign cannot be distinguished from the native product, when it is once run into bars), the capacity of the mints is limited, and it will take several years to make a great increase in the volume of the currency. During all this time we shall be, by the compulsory purchases of the yellow metal, on a gold basis.

How, then, will the free silverites reap the benefit they expect from being able to pay their debts in cheap money? It will, from this slow process of coinage, take several years to make money very plentiful, and if they have to sell property, or get money from the wages of labor, there will be, during at least three years, which period will practically cover the maturity of all individual debts, very little change for their benefit. On the contrary, it is much more likely owing to the confusion that will exist on account of the prospective change of values, and the timidity with which capital engages at such times in new ventures, that laborers will have little to do, and that vendors of property will find few purchasers; consequently it is possible that almost

all the present indebtedness of the poor to the rich will be canceled before there will be any appreciable increase in the supply of money.

But these statesmen claim that the volume of money in this country is not in just proportion to the value of the commodities subject to exchange, and this, too, when it is well known that there is a vast amount of idle capital here—idle because it can find no profitable employment.

All other philanthropists, or those who pose as such, complain, not that there is not enough money, but that it is not properly distributed, and I think they are right. At all events, the ordinary intellect fails to discover how even a great increase in the volume of money is to afford more than a temporary relief to those who need money the most, but who are often unwilling to follow the primitive methods, such as work and economy, of obtaining it.

Unless these sages have some new system of *hocus pocus* to spring on us, for the supply of means to the needy, all these new silver dollars will, as they come from the mint, be delivered to those who furnish the bullion to make them, and no stretch of the imagination will include the poor and needy in this category; consequently this vast sum of new money will go straight into the hands of those who had all the wealth before, with a strong probability that European nabobs will take a hand in, either directly or in partnership with American friends, and rob our home talent of a part of its gains.

There is much more silver stored up in Europe and Asia than we have here, because ours is shipped abroad as fast as mined. I can imagine no more profitable amusement for a foreign money king than that of shipping over here a few thousand tons of silver, turning it into good dollars, with which to buy choice bits of our property at fifty cents on the dollar, or else to demand

the gold from the sub-treasury. And each one of these potentates may, if he wishes, establish a mint of his own, and do his coining over there, since coining our money would be no offense against his country's laws; and other Governments would not be likely to help us punish them, but would rather enjoy the discomfiture of a nation setting out, by itself, to regulate the currency of the world. Each emigrant coming over here could be loaded down with the money, at a big profit to himself and the coiners.

But even in case a large amount of this money does, in some manner yet to be explained, get into the hands of the needy, how long will it remain there? According to the experience of all nations, in all ages, it would in a very short time be again in the possession of those who have a special talent for accumulating and hoarding.

What would, then, be the result of a change of monetary standard? So far as I can see there could be no such disasters and no such benefits as the different partisans prophesy. Individuals would, doubtless, suffer, and a few might be temporarily benefited, but business would soon adjust itself to the new conditions.

Any single standard would answer very well, but the attempt to maintain a double standard at any rate of parity would, judging from the past, be expensive. There has been no long period in the world's history when the two metals have been produced in a proportionate ratio. At one period much more gold, and at another vastly more silver, has been mined. If it is to be so in the future, and we attempt to maintain a parity, it would only benefit bankers, who, being ever ready to turn a penny in trade, would take advantage of any inequality in production and ship whichever they could ship at a profit.

Two classes would, doubtless, be benefited by a change: the bankers, whose dealings in exchange would be in-

creased; and the politicians, who, by frantic gesticulations and violent appeals, manage to convince their partisans that the salvation of the country depends on them, and therefore that their services are continually indispensable.

The American people have allowed themselves to be deceived by two pettifogging pleas which have only sound, and not a particle of substance in them:

First, "The demonetization of silver." Silver has not been demonetized. It is just as much money now as it ever was, and there is vastly more of it in circulation, either as coin or as bank notes redeemable in silver, than in former days when the "dollar of the daddies" is supposed to have made every one happy. We have only limited its coinage, and in so doing have followed the example of all other nations, who found that the production of silver was too great and too uncertain to allow of its being made a reliable standard of value. There is now no country where the free coinage of silver is legal.

Secondly, attributing to this changed condition of silver coinage the existing low prices of all products. The fact is that these low prices are the result of competition which we cannot meet. We have lost the supremacy we held for so many years, in the markets of the world, and, from present appearances, we shall, in the future, have a still greater competition in countries where we were once almost without rivals. Australia, Canada, South America, Egypt, China, Japan, Russia, and the East Indies are furnishing the world with ever-increasing amounts of meat, grain, cotton, wool, petroleum, and other staples which form a great portion of our surplus wealth.

No amount of money that we may put in circulation will ever bring back those halcyon days when our surplus products had such full swing in supplying the world's needs.

But the misfortune of low prices is directly chargeable to our great prosperity, since we produce such quantities of grain, cotton, silver, etc., that they must be cheap. And our laborers receive such good wages that we cannot compete with the poorly paid labor of many of our competitors. The American citizen must, in the future, make up by increased industry and economy for the loss of profits on products exported, or fall behind in the race for material success.

The complaint which comes from some sections of the country, that there is not money enough in circulation there to enable them to transact their business properly, is undoubtedly well founded. But who is to blame for it? A very cursory examination will satisfy any one that this complaint comes, with the greatest vehemence, from Western States which have passed all sorts of laws to obstruct the collection of debts, and in which all sorts of schemes have been set on foot to induce Eastern "money-kings" to invest their hoards, with the intention of finally "freezing them out," or of contriving some other method of getting their money without giving an equivalent, and where cities, counties, and other corporate bodies have unblushingly refused to fulfill their engagements; or from the South, where whole States have repudiated their debts or forced their creditors to settle for a small portion of what was due them. And these same parties now have the effrontery to complain because Eastern capitalists will not send them still more money to do business with, at the same time proposing to legalize the free coinage of silver so that they may repay what they have borrowed in gold, with half its value in silver.

These people want to establish a new system of political economy, one which will do away with the old law of supply and demand, and put in its place one that will furnish a supply where there is no legitimate demand—

that is, where there is no intention of giving an honest equivalent for what is demanded. And the astounding thing about it is that they hope to coax or force capitalists into this scheme. Verily there is no bigger fool than he who supposes that his fellow men are still more stupid, and that he can, therefore, easily outwit them.

REFLECTIONS.

WE, who are now old, took upon ourselves a fearful responsibility, when, fifty years ago, we received from our fathers hundreds of millions of acres of the finest land the sun ever shone on, land rich in virgin soil of unexampled fertility, in minerals of fabulous value, a vast region surpassing in wealth a dozen Indias and a hundred Golcondas, whose then unknown stores have since been developed into creations of a magnificence undreamed of in past ages.

How have we administered this trust? Most frightfully. Of this, as it then seemed, boundless area of public domain, scarcely an acre of arable land remains, on which seasonable rains fall.

Instead of distributing it in small portions among our needy fellow citizens, we have enticed, by every possible allurements, the poor of all nations to come and help make way with it; and worse than all, we have given it in immense tracts to soulless corporations, who have peddled it out at a round price to actual settlers.

Instead of continuing the system that our fathers handed down to us, under which the hardy pioneer took his family and household goods in wagons, driving along his flocks and herds, to the country just beyond actual occupation, thus pushing forward cultivation by regular stages, and building up substantial settlements as they went along, we have encouraged, by lavish and ill-advised donations, the construction of innumerable railroads through new territories, which have enabled ad-

venturers of every sort to skim over the country, seize upon every unusually fertile spot, upon every lot of valuable timber, upon every available water power, and every rich mine, until now, from all this great heritage, we have absolutely nothing to give to our children, except the poor privilege of earning money by the sweat of their brow, with which to buy back that foothold on the earth's surface which they should have received as a birthright.

In this wild race for precedence in appropriating public property, the principles of rectitude which were taught us have been generally disregarded, and a lax code of honesty, both public and private, has taken their place. More than this, those who made great fortunes by flagrant disregard of the rights of the public have spent their gains in riotous living, and brought up their children with such loose notions of right and wrong that the whole social system has thereby been debauched. The laborer is looked down upon, and the successful sharper is received into what is called the best society.

Now that we have given away all the public property that was worth having, what shall we do to furnish a reasonable chance of happiness to those who come after us?

We may prohibit pauper immigration, and not allow any foreigner to land on our shores who does not have a round sum of money, and cannot bring a well authenticated certificate of good character.

We may refuse citizenship to all aliens, and to their children not born on our soil.

We may establish a tariff that will be almost prohibitory—say one hundred per cent. on all imported goods—and thus make ourselves, as we should be, independent of the rest of the world. This we can easily do, because the different regions of our country are capable of producing everything we actually need. We lived upon the

products of the soil in the western wilds sixty years ago, and we now manufacture, in perfection, hundreds of things—the most of them, it is true, not really articles of necessity, except that they may have become so from habit—which we could not manufacture at that time.

We may stop giving public aid to private corporations, which should never have been done, for improvements will be made by private means, just as soon as they are likely to be profitable.

We may stop that stupendous fraud, which has been, and is now continually practiced, of allowing corporations to issue stock for which no value has been given, and through which the public has to pay interest on fictitious capital.

We may punish stock gambling, grain gambling, and gambling in all other commodities, as we do gambling with cards or dice. This would withdraw millions of money from use in stock speculations, and make it easier to get for those who need it in legitimate business.

And if there be no other way of discouraging speculators from getting up all sorts of schemes to induce foreign capital to come here and acquire the control of our mines and valuable property of every sort, let us adopt silver, copper, or any other vile money that foreigners will not be willing to accept in payment of debts.

We may take the law-making power out of the hands of the politicians, who trade on the rights of the people for their own benefit, and give the final decision as to the passage of laws directly to the people.

But the most important measure of all, for the purification of public and private morals, would be to confine the right of suffrage to those who pay direct taxes, and establish the sound doctrine of "No representation without taxation."

When people have sunk so low that they cannot be trusted with the right of suffrage until they are shut up,

like felons, in a pen, it is time to think seriously of some scheme for eliminating the dangerous element from the control of affairs. Armed with an honest man's vote it is a power to be dreaded. How wise laws and honest government are to be evolved from elements confessedly so dishonest, is beyond my comprehension.

We may punish all combinations established for the purpose of diminishing the production, or of raising the price of articles of necessity, as well as all those which encourage or abet strikes, boycotts, and every other interference with the legal rights of individuals or corporations.

We may compel each citizen to do his or her share in producing and preparing for use the necessities of life.

We may establish the just doctrine that all property which has not been earned by the honest labor or business methods of an individual, association of individuals, or corporation, belongs to the State, and therefore that the heirs of rich people have no right to inherit large possessions for which they give no equivalent.

We may found penal colonies in our midst, where obdurate law-breakers may be shut up for life, and compelled to earn their living or die of starvation, and thus insure protection to law-abiding citizens without the expense now incurred by the officers of the law, for watching and punishing known criminals, and by the people, who have to stand guard, often in fear and trembling, over their lives and property. .

When we shall have done all these things we will still find plenty to do, on the same lines of progress, before we reach the millenium.

THE BODY POLITIC:
SOME OF ITS ILLS,
AND THE
REMEDIES THEREFOR.
WRITTEN IN 1890.

THE BODY POLITIC.

INTRODUCTION.

A NEW era seems about to dawn upon the people of these United States. The farmers, the most powerful body of citizens among us, have shaken off the lethargy that has characterized their political action in the past, and now come to the front, determined to exercise a potent influence in the shaping of our national policy. After having, for years, practically given over the management of public affairs to a lot of pettifogging politicians, they suddenly wake up to a realization of their folly, and propose to proceed, *en masse*, to inaugurate a radical change in almost everything.

In regard to the need of a change, they are perfectly right; but history teaches us that such sudden uprisings on the part of a long-suffering people are very likely to result in the adoption of extreme measures, which may cause great confusion, and also inflict great injustice upon those members of the body politic whose interests are not identical. Extreme measures are also dangerous to the party making use of them, since they sooner or later cause a reaction, which robs their authors of a part, or all that they may have gained; and besides, these continued changes of policy paralyze business, disturb the whole country, and thus entail loss and distress more than sufficient to counterbalance any temporary advantage gained by either party. For proof of this, we need look no further than the past few months of financial

panic and monetary stringency, caused entirely by lack of confidence in the immediate future. There is no person in the world more timid (and he is right in being so, for his capital is generally earned by long-continued industry and economy), than the small capitalist; and fortunately for us, the great wealth of our country is made up of the savings of that class. But their timidity often brings us into great peril. They suddenly withdraw their deposits from the banks, these latter cannot lend to customers whom they usually accommodate, the customers fail, suspicions of weakness cause a run on the banks; they suspend, and thus the whole commercial world suffers.

And in such times farmers often suffer most. If there is no money to move crops, the needy ones must sacrifice what they have to sell; they are pushed by creditors, mortgages are foreclosed, and all suffer from the same cause.

In the hope of exercising some influence over the farmers, and also over the mechanics and other wage earners who seem disposed to make common cause with the farmers, the author ventures to suggest the following considerations in determining a series of measures that may put the country upon a solid basis, measures which shall be so equitable in their results that they will not be liable to create, among any class of citizens, a desire for change.

THE CURRENCY.

ONE of our greatest needs is a sound currency, of sufficient volume to meet all demands, and with enough elasticity to enable it to make the largest amount of exchanges with the least loss and friction.

Our present currency system was set in motion when we had an enormous national debt, bearing a high rate of interest. Under these circumstances the national banks could easily buy all the bonds they wanted, get a round interest on them, and another interest on the bank notes which they received from the Department, by depositing their bonds to secure circulation. They thus received, in fact, double interest on their capital.

Now, however, our government bonds are dear, they bear a low rate of interest, are scarce, and growing more so every day, because they are being constantly bought in by the Treasury; and banks prefer to forego the advantage of getting currency from the Department, rather than buy these high-priced bonds which pay so little interest that it is not worth while to bother with them.

Besides all this, the system is non-elastic. Each bank has a fixed capital, and there is no general control of the system such as is exercised by the Bank of France and the Bank of England, through which capital not needed in one part of the country can be sent to another where it may be in demand.

The banks of Minnesota, for instance, may hold a large unemployed capital for months after their wheat has been marketed, with no facilities for using it in New

Mexico, where it may be needed for moving the wool crop. And in this fact lies a great danger, since the cashiers and directors very often become fidgety, as they see the weeks and months roll by while their millions are earning nothing; and they are frequently tempted to lend to shaky enterprises, with a resulting loss.

But here, at the outset of our search for a basis of sound currency, we are met with two propositions, either one of which, if adopted, would probably soon do away with the necessity of banks as providers of currency. Let us consider them first:

One is that the General Government lend money directly to land owners, at a very low rate of interest, secured by real estate of three times the value of the loan.

The other is that the mints coin all silver offered to them into standard dollars, or run it into bars of a specified fineness, which the Treasury will receive and keep on deposit, issuing in their stead bank notes of equal value, for general circulation as a legal tender.

This plan of lending money upon real estate security, for which the Treasury would prepare bank notes as needed, would certainly be the best in the world, provided every borrower were honest and capable of using money profitably. He would only need to present himself to the proper officers, state the worth of his property, receive his one-third value, give the proper security, and go his way, to call again only when necessary to pay interest or principal. No simpler or safer scheme for supplying the necessary currency could possibly be devised, and we could have the use of money by paying interest at not over one or two per cent.

But the world is not built that way. There are many unscrupulous men who want to use money without giving any value for it. The cost to the Government of disbursing the pension fund to the proper parties is

stated to be between three and four per cent. of the amount paid out. And if we are to believe a quarter of the stories of fraud, enough is wrongfully paid to more than double this rate. And this three or four per cent. pays only the actual expenses to the Government for ascertaining the amount justly due, the most of the work being done by correspondence, and the applicants being compelled to appear in person before the medical examiner. Outside of this, a large sum is paid by the pensioners to intermediary agents.

What then would be the cost of ascertaining the value of millions of farms, which are to be visited by the assessors, compared with other farms, and a fair value set on them, this being only one of the many formalities necessary in real estate business?

To carry out such a scheme the Government must lend, in the majority of cases, small sums; the officers employed would be legion, and their necessary traveling and living expenses, when away from home, would be prodigious. He who imagines that money could be loaned in this way at two per cent. must have had very little practical experience in that line. Unless some method be employed other than the usual red-tape system of the Government, the actual cost would be nearer ten per cent., without counting possible losses.

But possibly the advocates of this system propose to take the valuation of the public assessors as a basis for these loans. In this case who is to fix the standard of assessment? And how is it to be enforced? At the present time it varies in different parts of the country, from about actual value to one-fourth of the actual value. And who will guarantee that the assessors will not be bribed by parties who wish to borrow a large amount of money on property of little value? Many cases of undoubted under-valuation have come to light in some of the large cities where owners of valuable real

estate sought to escape just taxation. Of course fraudulent intent could rarely be proved, still the evidence was glaring enough for ordinary perspicacity. What would keep this same breed of assessors from over-valuation if they thought it would pay? The office of assessor might soon become so valuable that it would require no salary, as is the case of the waiting fraternity in some of the aristocratic hotels of Europe, where, instead of being paid, the table waiters actually pay for the privilege of earning fat tips from those they serve.

Perhaps the advocates of this scheme fancy that such cases only occur among the more or less venal inhabitants of large cities, and feel certain that in the rural districts, where the honest farmer is indigenous, everything would be lovely. Not many years ago assessors were elected in whole States, with the express understanding that they were to over-value some lands, and under-value others; and they did their duty. It is but fair to say that the electors had a considerable showing of right on their side, although the Constitution was plainly against them; still they were squatter sovereigns, and in the realms of their omnipotence only obeyed the higher law of their own interests. In those days it was only the first settlers who got in on the ground-floor, and bought their land at a low rate. Those who came afterward found the land in possession either of the railroad companies or of private buyers who held for speculation, or to settle upon at some future day.

This second batch naturally felt as if they had been wronged by the General Government, which should have kept the land for actual settlers. They accordingly set to work to get even with these speculators, and succeeded in saddling the most of the taxes upon them. I well remember a visit I made to one of these regions when one could ride many miles without seeing a house or other sign of civilization. Among others, I made the

acquaintance of a gentleman who was chairman of the school committee of his district; and he told me, with great gusto, of their experience in schoolhouses, of which they had built three within the space of two years. The first one was put near the houses of two or three families who had built close together. There being among the scholars some very rough fellows, who made a great deal of noise, and played the neighbors some scurvy tricks, the schoolhouse was sold to one of them who wanted a corn crib, and a new one built far away from the road and other houses, near the railroad. It was thought that the aforesaid young toughs would find sufficient diversion in seeing the trains go by, and that they would exhaust their surplus energy on the iron rails. It was possible, too, that some of them might drown, since there were occasionally deep holes in the shallow stream which ran near by. But that fall nearly all the children had the chills and fever, caused probably by the proximity of stagnant water, and therefore they decided to put up a new building on high ground, but still quite far from settlers' houses. On my asking how so few families, all apparently poor, could afford all that expense, he said, "Oh, the railroad and the speculators foot the bills." I found that the district contained several thousand acres of land belonging to non-resident owners, and several miles of railroad track, all of which was assessed at a round rate, while their own property was valued at about a quarter of its real worth. This committeeman laughed heartily at the good joke they were playing on the speculators; and he was by no means a common rascalion, but a pious man of God, being quite a leader among his co-religionists, who, not having any other place of worship, met in the schoolhouse, burned up the district's wood to keep them comfortable, and its kerosene to give them light on their march heavenward. I afterward made the acquaintance of the teacher—a

spruce young chap from Boston, who told me that the schoolhouse was large enough for the coming generation, well supplied with maps, blackboards, and all the paraphernalia of its Eastern prototypes; that he never had more than ten or twelve scholars; that the number frequently dwindled to two or three; and in harvest he was often for days without a single one. But he drew his fifty dollars per month all the same, since the railroad and the speculators paid the expenses. And I was assured that the latter, instead of grumbling when they received their tax bills, were, on the contrary, quite elated at the extraordinary increase in value of their Western investments.

But supposing that the Government employed its own assessors, and that they were all immaculate, what will be the cost of their services and traveling expenses? Will one suffice to set a proper value on property? or must two or three be employed in order to get a correct judgment? It is not so easy a matter as one might suppose, to go to a strange place and set a value on a piece of land one knows nothing about; and if assessors are to be stationed in every little district, that would cause a great expense.

In a scheme of this kind the number of small loans would be infinite, since farmers are not so silly as to borrow money which they cannot use to advantage, simply because they can get it at a low rate of interest. One will want enough to buy a horse, another a span of horses; each one will try to get the loan on some small part of his property, for no one likes to risk his all. This will take up the assessor's time, and cause an expense oftentimes of five or ten per cent. of the amount of the loan.

And what of the thousands of farms in the older States which can be bought for what the buildings, fences and other improvements would cost? Is the Government to

insure and look after them, or will it take its own risks? There are whole districts of such properties, whose owners would tumble over one another in their haste to secure the services of the assessors and fiscal agents of this beneficent loan. They would be only too happy to get a round sum on their worn-out lands and empty corn cribs. Should they, however, apply a second time, it would be in some distant clime, whose virgin soil promised a better return for their labor.

But it may be claimed that the greater part of the loans would be taken by large real estate owners. This would be the most suicidal policy of all, since it would give them that much more power to monopolize the land-owning business. They would soon own the earth. My own impression is that a very large percentage of the loans would be made to those happy-go-lucky geniuses—the true philosophers of life—who believe in taking all the pleasure they can to-day, for they don't know what may happen to-morrow. They are so full of hope that they will borrow all any one will lend them. They would soon get rid of their money, either for pleasure or in some ill-starred scheme, and would never be able to repay. What would be done with these people? Would the Government turn thousands of them out of house and home? The whole country would be convulsed by the mere proposal of such a course. All the Ciceros of the land would rise up against it. There would be let loose sufficient oratory to deluge a continent and damn to all eternity those who might dare to advocate such a measure. The great American heart would forgive the debt; the industrious and economical would work a little harder, and economize a little more, to make up for the lost millions, having for their sole consolation the reflection that the money had been spent simply to encourage and confirm a shiftless lot of people in their improvident ways.

But let us suppose the scheme put in operation with everything in its favor, the assessors and other officials absolutely honest and thoroughly capable, the borrowers industrious and economical, and actually treading on each others' heels to reach the captain's office and settle, what is to happen in case we are overtaken by a famine, a pestilence, a dry season, a great flood, or all these together, or in succession, throughout the whole country, so that thousands would be unable to pay the interest or principal of their loans? There would be, doubtless, a great many exceptions, some being able to pay a little, others more; some even half, others two-thirds, etc. Would we call out an army of officials to examine and adjust each particular case? Would we not rather let them all go scot free, as they would doubtless try to do? Farmer Smith would see Farmer Jones, whom he knew to be able to pay, trying to get clear of his debt, and in order to correct the injustice, would be guilty of another in his own case. We all know how prevalent is the idea, even among those who are fairly honest in their general transactions, that it is not much of a crime for a poor man to get the advantage of a rich one. What chance then would a rich concern like the United States Government have?

And if we escape all the other dangers to which I have alluded, who is to guarantee us against years of trial such as we had during the unpleasantness that began in 1860-1861? Great armies might be chasing each other back and forth through the length and breadth of the land, crops would be destroyed, farms ruined, and the basis knocked from under the whole monetary system. We had a close shave for getting through the last time, although we began upon a sound financial basis. How would we come out in case we had to face a similar difficulty, with a vast volume of currency which had no basis at all? The stoutest heart might quail, and give up in despair.

But let us imagine this scheme of lending money on land security at two per cent. interest, in full and successful operation, and that we could say with the old saw, "Everything is lovely and the goose hangs high!" how long would it be before others would want to have some of the pluckings of this fat goose? The merchant would want a loan on his goods, the mechanic on his tools, the stock raiser on his racers, the baker on his bread, the butcher on his sausages, the tailor on his goose, and so on through the chapter until we should go to market as our Southern friends did, with a basket full of bank notes, in order to buy provisions for dinner. This scheme is one of infinite possibilities, and therefore not adapted to finite conditions.

THE CURRENCY, WITH THE FREE COINAGE OF SILVER AS A BASIS.

AND now what shall we say about the silver scheme? There seem to be no such dangers in it as in the other, and the worst I can say against it is, that I can see no use of piling up such mountains of silver, to secure our currency. We have had for years hundreds of millions of Uncle Sam's promises to pay with nothing behind them; our Uncle kept his promises, and our lives have passed in peace and contentment. What more do we want?

So far, I have seen no statement from the advocates of free coinage as to what use they expected us to make of the silver which we have already accumulated by purchase, at its market value. And I am utterly incapable of imagining any use which we are likely to put it to. Excepting the few who live on the Pacific Coast, we all prefer to handle paper money. If one gets even a gold piece he spends it as soon as possible, because it is not convenient to carry.

There are the same objections to silver as to gold; it loses in weight, and wears out by use; and if it be lost in the bottom of the sea, it represents a loss of so much of the accumulated wealth of the country, since it cost that much labor to produce it. The destruction of a dollar in gold or silver is just as much an absolute loss to the world as would be the burning up of a bushel of wheat or a bale of cotton; whereas the loss of a greenback, although a loss to the individual owner, is a gain to the Government, which will never have to redeem it.

We can't pay our debts to European nations with silver, for they won't receive it; and even if they would, its transportation costs too much to allow of its coming into use for the settlement of international balances.

Our Mexican and South American neighbors, whose monetary systems are all founded on silver, would not take ours at par and sell us their products at the same rate as now, because their present prices are calculated on a gold basis, and the pay they get from us they use in balancing their accounts with European nations. If we should ask them to receive silver in payment they would immediately make prices to correspond with the difference of value between silver and gold.

A Mexican gentleman, whom I met not long since in San Francisco, told me that when he came up from his native country he brought along Mexican dollars and could only get seventy-five per cent. for them, that is, seventy-five of our dollars for every hundred of the Mexicans, and the latter have more pure silver in them than the former.* This represents just about the basis of trade between ourselves and the countries south of us. The same is true in Europe. Some years since there were a good many South American pieces floating about there, which were only received at their intrinsic value. This I learned to my cost, on two different occasions when these pieces were put off upon me in making change hurriedly, at times when I had to take five or ten five-franc pieces together. When I came to pass them I was only allowed about four francs for these coins, which contained more silver than the five-franc pieces, and this too in the Latin Monetary Union where, as we are told, bimetallism is such a success. I never saw any of our silver dollars in Europe, but am sure they would only be received at a discount, which, however, would not be

* At the present time, June, 1897, the Mexican dollar is barely worth forty-eight cents of our money.

so great as in the case of the Peruvian dollars, because ours could be sent home for redemption more easily.

One of the chief claims in favor of the unlimited coinage of silver seems to be that this action would create such a demand for the metal that its value would soon come to par (about one dollar twenty-nine cents per ounce), and when at this point, the notes issued in their place would be as secure as if so much gold had been deposited. If such were the case the scheme would be of great benefit, since it would greatly enhance the value of the silver output, which is one of our sources of wealth. But, unfortunately for this rosy view of the case, we should, after having carried the price up to par, be compelled, from the same reasoning, to keep it there by continual purchases. We would soon have the whole surplus of the nation invested in mountains of silver.

Many people seem to think, also, that when we pay the silver producer a dollar for every seventy-five cents' worth of his silver, we are doing a great good to all the country in the neighborhood of the silver mine. I have resided in gold and silver producing regions, and so far as I have noticed, the mine owner is no more liberal than other people. He tries, like the rest of us, to get his labor and supplies at the lowest rate. He is, perhaps, more inclined than others to spend his surplus in riotous living, but this is a doubtful blessing, for it generally gives a boom to questionable industries and furnishes a bad example to the young.

However, if we do pay a dollar for every seventy-five cents' worth of silver we buy, we can hardly lose as much as we would by lending money at two per cent. on Tom, Dick and Harry's land. But what use can we ever make of this vast mass of silver that we propose to put in the nation's vaults?

If we carry out the reciprocity ideas now popular, as we should do, we shall, in the future, have very little

need of coin of any kind to send abroad, and I can't imagine that Americans will ever take a fancy to carrying with them in their travels sacks of silver, as they do in Mexico and Spain, to pay current expenses with. In traveling in the latter country I have frequently had to carry a hundred dollars in silver, and once I remember taking a hundred and twenty-five. When one has a weight of that sort in his pockets he doesn't care to move very rapidly. It is, in fact, a very disagreeable dead weight. But it was a necessity in Spain, for they had no gold, and their bank notes were not a legal tender everywhere.

So long as we continue to buy silver for coinage, there will probably be no great falling off in value, and we shall apparently lose very little, or nothing; but should we ever wish to sell, or should such a thing be even hinted at, the prospect of having such a vast mass of it thrown on the market, even if its sale were to be extended over a period of years, would send prices down fearfully. According to the last statement we have in the Treasury vaults nearly two hundred and fifty million ounces. The amount reported on deposit with the New York Mercantile Deposit Company is about seven million ounces. This is considered quite a large amount, and its manipulation has a considerable influence upon the general market. What then would be the result if the United States Treasurer undertook to sell our two hundred and fifty million ounces? It would be a sure enough Black Friday to other holders of silver.

And yet we are asked to increase this great inert mass indefinitely. Do these people who own silver mines hope that the leopard will change his spots? that Americans will eventually hanker after pockets full of these silver cartwheels to carry along in rural excursions? Scarcely. What then do they propose as the eventual disposition of these big disks, each one with its motto "In God we

trust," because, as has been wittily said, it would be folly to trust to the silver it contains? Not being a prophet, nor the son of a prophet, I fail absolutely to see its future use, and can only discover that its present value consists in its being a scarecrow, and in this rôle it is certainly a big success. I can conceive of none better fitted to avert a run on an institution carrying an immense amount of it as a legal tender, and none better adapted to stopping a run when once started. So long as the note holder feels sure the silver is there, he will never want it; should he get frightened and want it, even in case he presents but \$1,000 for redemption, he would be advised to bring a sack; and when he shoulders his fifty pounds of dead weight and attempts to pack it off to his home in the suburbs, he will very likely wish he had been born a pauper, before he gets there. And what would the poor fellow do who should call for several thousand dollars? And he who wanted his millions? The latter would likely be advised to charter a railroad train, and subsidize a regiment of soldiers to guard it. None of them would be happy until their burdens were back in the vaults again.

There being no use for it in small pieces, I would suggest that it be cast into blocks of suitable size and shape, and that these blocks be used to form an obelisk to adorn one of the Washington City parks. In this shape it would make that city, as it should be, the most attractive and beautiful city in America, and its hotels among the most profitable, for they would then be enabled to entrap still greater numbers into paying a full day's board for two meals and a lodging. If it be feared that the public exhibition of such vast wealth would be a needless temptation to the unscrupulous, let the blocks be armor-plated with scripture text on every side. There must be enough silver on hand now to complete the first hundred feet of a very respectable shaft, and at the pres-

ent rate of accumulation, allowing for a gradual taper toward the top, it would, in twenty-five years, tower up six or eight hundred feet. A good method of guarding this monument and lessening desertions, would be to promise every worthy soldier several months of guard duty at Washington, during which time he should wear the finest uniform and the gaudiest peacock feathers that could be procured, boarding in first-class style at the Grand Hotel du Tresor.

But the best stroke of all, for the immediate present, would be to ship the whole thing to Chicago, to serve as the great feature of the Columbian Fair. It would rival the Eiffel Tower, and might even, as a drawing card, prove to be a world beater, especially if it were, as it might be, topped out with gold, or, if thought more picturesque, having strata of gold intermingled with the silver. To give still further zest to the thing, the Exalted Officials of the Fair might issue a quitclaim deed of the silver column, emblazoned with the great seal of the concern, to each visitor, who would preserve it as a memento. I recommend this scheme to the promoters of the Exposition as a probable great source of profit, and as a joke stupendous.

Probably any of the railroad companies would transport it to and fro, between the cities, for the honor of the thing; but if they wished to recoup still further, they could exhibit sections of the monster for an admittance fee, at various points on the route.

When brought back and set up in its appointed place in Washington, it would become the nation's pet, the Mecca of every devout American. To die without having seen it, would be considered the direst of misfortunes. As its successive layers mounted skyward, every heart would throb with pride, and the happy citizen, when permitted to gaze on this glorious proof of the country's greatness, would pay a full day's board for a

night's lodging and two meals, without a wince. Thoughts of loftiest patriotism would so fill him up that he couldn't hold any more.

The wonderful structure would be the Colossus of America. The Colossus of Rhodes and other similar playthings of antiquity would be lost in their own insignificance; and the fishing hamlets which now claim the honor of having assisted at their construction would be ready to swear that no such race of puppets ever existed—at least not in their precincts. Its fame would go out among the nations, and the tax-ridden subjects of the effete governments would look upon it as the one great wonder of the world, unapproachable in its immensity, unrivaled in its power. By the time, however, that it reaches the height of six or eight hundred feet, every American will be so firmly convinced of the fact that we are the greatest nation on the globe that the obelisk will have lost its usefulness in that line, and we can look about us for some other application of its constituent parts. Should it prove, on account of the vast output of our silver mines, to have no particular value for anything else, we can melt it down and furnish every family in the land with a silver table service. Our children would certainly appreciate our economy, even if they snigger at our ideas of finance.

Should any of us live to see that day, we may be able to dine with the resultant knives, forks and spoons, of solid silver; drink from goblets of the same metal, and have our apple and corn juice served to us in massive tankards of the shining stuff. It is very likely also that bank notes will then be so plentiful that we can light our pipes with them.

At the time I write, silver is worth a dollar an ounce in New York. An ounce would have to bring one dollar and twenty-nine cents, in order to make our one dollar silver coin intrinsically worth one dollar. Now why

should we pay the silver producer one dollar and twenty-nine cents for what we can buy in the open market for one dollar? If we are going into this business as a scheme of benevolence, why not buy the farmer's wheat at the same rate of advance over current prices? Why should the silver producer be singled out as the Benjamin of the family, and all the rest of us left out in the cold?

One of the strongest arguments I have heard in favor of this subject is that our forefathers always took silver at par with gold. But silver was at par with gold in those days. Our great silver mines had not been discovered, and the production of that metal rarely kept pace with its use in the arts, abrasion as coin, and the increasing need of a circulating medium, on account of the continual increase of population and trade. Our forefathers were shrewd people, who would never have paid one dollar and twenty-nine cents for what could be bought anywhere else for one dollar—at least mine would not have done so. I don't know what kind of timber was used in the construction of other people's ancestors, but I knew my grandfather very well. He was a man of sound sense, and I will wager every cent I am worth that he would never have made such a foolish trade.

But perhaps the strongest point of all is the supposed success of bimetallism in the States of the Latin Monetary Union, in Europe. The advocates of free coinage here speak of this matter as if silver were really at par with gold, as if silver coinage were really free, in those bimetallic States. Neither is the case. You can get all the silver you want there, and if you ask your banker for a little gold, you will get that too, but if you ask him for a large amount you can't get it at par. The bank directors pay little if any heed to the influx and efflux of silver, but they pay the closest attention to the movement of gold; and if they notice any large outward flow, they put on the brakes immediately, by charging a premium.

The Bank of France, holding practically all the surplus gold and silver of the Union, controls the whole thing. The tariffs are so arranged that each country buys just about as much as it sells, and no more, except in a famine or some other extraordinary case. The great mass of gold and silver in the vaults of the Bank of France remains about the same from one year's end to another, and is, like our six hundred millions of gold and silver in the Treasury, so much dead capital. Of late years, however, the Bank has steadily augmented its hoards of gold. This comes from the increasing number of Americans, English, Germans, and other gold-basis people, who visit the nations of the Latin League, notably France, Switzerland and Italy, and spend many millions there, either paying in gold, or exchange on London, which is the same. This large and constant influx of gold enables the Bank to be very liberal in giving out this metal, and still it watches its outgoing with a jealous eye. It will let you have cartloads of silver, but not of gold.

The various States of the Union discovered, years ago, that some of their sharp members had found it a good speculation to coin four francs' worth of silver into five-franc pieces; and they very soon nipped the speculation in the bud, by getting together and fixing the amount of silver which each one should coin yearly. So that, instead of free coinage being allowed to individuals, it is not permitted even to the nations. They may coin as much gold as they wish, but not silver; and since that time there have been frequent squabbles on the subject.

The fact is indubitable, that in the Latin Monetary Union gold and silver are not at par, and have not been for many years. The different nations can coin all the gold they wish, and the coinage of each one is a legal tender with the others; but silver coinage is restricted, and that of one country is not, I think, in all cases, a

legal tender in the others, although it generally passes current. I remember very distinctly presenting a French piece of silver for payment of postage stamps at an Italian post-office, and it was refused.

The silver advocates in America seem to think, because the equal use of gold and silver in the Latin Monetary Union goes on without any friction or loss, that it might do so here. They evidently do not understand the different conditions. In those States the people do not adopt new customs as easily as we do. They have always used gold and silver as currency, and like it, even when they have to carry quite heavy lots of it. In France there are no bank notes of a less value than fifty francs, consequently people are obliged to use a great deal of silver. Besides this, they and their ancestors have been so accustomed to revolutions, to sudden and violent changes of government, that they have no such faith in one's promises to pay as we have in ours.

In the Latin States labor is so poorly paid that every product, or article of manufacture in which manual labor is the principal factor, is very much cheaper than with us; consequently the wage-earner who gets small pay, and the vender who sells cheap articles in small quantities, both need fractional money. They have coins worth not quite one-fifth of a cent, and I have a lot now in my possession, which I gathered in various parts of Europe. One of these coins will buy a postage stamp sufficient for a certain amount of printed matter. It will buy a certain quantity of salt, which is a government monopoly, and a certain quantity of bread, whose price is regulated by law.

If Americans really wish to come to this system, in order to encourage the use of silver and copper, of which we have such vast quantities, they need only throw open the gates of immigration, and let in all the Chinese and other cheap labor which is ready to come; and in a very

few years we shall have a much greater use for small coins than we have now.

The Bank of France has on hand a large quantity of both gold and silver. Its gold increases every year, for while the country's exports and imports are kept about on a balance, the foreigners who go to Paris, or who reside there, spend many millions of gold every year. I have seen it stated that the foreign visitors to the Exposition of 1888 left at least two hundred millions of francs, or forty millions of dollars in Paris. The most of these visited other parts of France, also Switzerland, Italy and Belgium, and doubtless spent as much more in those countries, so that we may safely estimate that during the summer of 1888 they left seventy or eighty millions of gold in the States of the Latin Monetary Union. Probably it is safe to assume that foreign travel takes into these States, every year, forty or fifty millions of gold; and this is to them an unfailing mine, on which they can rely with more certainty than we can count upon the output of our gold mines. So far as I know, there is not a single silver mine in those States; if there is, it is too small to appear as a factor in general production. What silver they need they buy at its value as metal.

The above facts are in striking contrast to our position; for while we have hundreds of silver mines which pour out an ever-increasing volume of that metal, our net gain in gold is very small and not increasing.

The gist of the whole thing is, that while we produce yearly vast quantities of silver, we gain very little in gold; whereas the States of the Latin Monetary Union have a large and unfailing gold mine—and no silver except what they choose to buy.

It is the simplest thing in the world for them to maintain a *quasi* equality in values. They get every year all the gold they need, and have a nice surplus to sell or store away, while their own citizens are perfectly satisfied

to use their silver. We can do the same thing if we choose, but the conditions are very different. Our citizens don't want to use silver as currency.

The silver producers wish to force us to buy it when we don't need it, can neither use it now, nor imagine any use we can put it to in the future. They want us to try an experiment just like putting oil and water together, with the expectation that the water will float on top; and they would turn the world upside down in order to have the experiment succeed. They say we have only to make a little effort to bring gold and silver to par. The best possible proof of the falsity of this assumption is that they are not at par now. We have been trying for several years, and have invested over three hundred millions of dollars in the effort, with no apparent success, silver being, in the open market, just about as much cheaper than gold as it was when we began. The plain fact of the business is that the use of gold and silver as currency is a custom we get from barbarous ages. When petty kingdoms were set up and destroyed every year, when nothing was safe that could be burned or torn down, metallic currency was a necessity; but we don't intend to let our Government go to pieces—we believe in its promises to pay, and they are all we need. Of course we must have some standard of value; and we have now in the 'Treasury over six hundred millions of dollars' worth of such a standard: two hundred and ninety-five millions of dollars in gold, and three hundred and fifteen millions of silver. We can afford to carry that much. Probably we shall never need it, but should we have any trouble in settling with foreign nations, we can, with such a sum on hand, pay them in their own coin—Europeans with gold, and South Americans with silver.

But it has always seemed to me that the great hold this project has obtained upon popularity comes from

considerations entirely foreign to finance; certainly the tremendous howl that has been set up has come from the silver mine owners and their immediate friends and dependants; but the responses, more or less indistinct and uncertain, come from a mass of people who think that the introduction of a cheaper metal than gold would lessen the power of the money kings, as it undoubtedly would do, for a brief period.

People are right in thinking that capital is allowed too many chances of monopoly, and that these monopolies oppress the middle and poorer classes by making many of the necessities of life dearer than they otherwise would be. Take kerosene for instance. One of the stockholders of the Standard Oil Company is quoted as being worth one hundred and twenty-five millions of dollars. All the rest have immense fortunes, and these immense fortunes have been made by driving small producers out of business, crushing out all competition, and then making the price to suit themselves. All these millions have been squeezed out of the small producers and the consumers. This is only one of many instances. It is no wonder that the people feel outraged, and seek some means of lessening the power of these ill-gotten hoards. If their millions were reduced to a silver basis, their power would necessarily be diminished. But the purchasing power of the widow's mite would be lessened in the same proportion; our coffee, sugar, tea, and numberless other luxuries which have, with our wonderful national prosperity, really become necessities, would be just that much dearer; and her cup of tea or coffee, well sweetened, is probably more necessary to the old lady's happiness than is an extra million to one of these coal oil magnates.

The idea on which high tariffs were formerly justified, that is, that high prices of imported goods only affected the rich, was long since exploded. According to ancient

ideas we are now all rich; we all have luxuries which princes could not afford a few centuries ago. The poorest families use a great many imported articles, which must always pay a gold price; and there is many a poor man's family which uses as great a quantity of imported goods as the rich man's, while the latter's capital may be a thousand-fold greater. The fact is that every raising of the price of articles imported affects the middle and poorer classes in a much greater ratio than it does the rich. If people will only consider the number of such articles which come in use, either for consumption or clothing, they will soon satisfy themselves that many families who have not a thousand dollars in the world, pay about as much every year for imported goods as do those that are worth a hundred thousand. To be sure the poorer families might, from their labor, have an increased income, but never sufficiently so to balance the increased expenses.

The idea that the poor are going to circumvent the rich is a mistaken one. They may adopt some measures that will have a momentary effect of that sort, but these will prove a boomerang in the end, as has been shown time and again, in States which have enacted laws to obstruct the forced collection of debts, in certain cases where it seemed wise to protect the poor debtor against the cupidity of the rich creditor. The result has always been, either that such measures drive away capital, and the poor man has to pay dearer for the credit he gets than before; or the capitalist invents some new way of evading the law, in which case the borrower or consumer pays the same as before, and in addition, a royalty for the invention.

The middle classes are laborers occupied in their several callings, whereas the capitalist devotes his whole attention to money matters. When a trial of wits in the use of expedients in money-making occurs between the two

classes, the result will always be disastrous to the former. It is like a sword contest in which the strength of the lubber is pitted against the skill of the fencer. The middle classes want to be free to devote their whole attention to their ordinary avocations. In order to do this they must have good money and just laws, with no uncertainty about anything. If any loopholes are left in the laws, or any weakness in the currency, the trader and money lender will find and take advantage of them sooner than any one else.

It has always been, is now, and always will be the experience of nations having a currency that is not equal to the best, that the poor get the worst of it. A debased currency is always fluctuating. One never knows what its value really is. The dealers charge extra profits for the risk they run of having to pay an extra price for the next purchases. The money changers come into existence; they must earn a living, and their capital must pay a round interest. People are tempted to get rid of their money foolishly, when its value is uncertain, and especially if it begins to go down, as it sooner or later would do if silver were made the basis, since silver would come pouring in upon us from every quarter. True, these statesmen of the silver-producing regions, who are so eloquent in regard to the benefits of free coinage, seek to become our only benefactors, by constituting themselves the sole agents who will be able to favor us with the precious stuff, at a profit of twenty-nine cents on every dollar; but who will suppose for an instant, that with our thousands of miles of border, and only an imaginary line separating us from British America and Mexico, silver would not flow in? An army of custom-house officials could not keep it out. When cast in a silver brick, who can tell its origin?

However, the silver men pretend to think that by making the proper effort, we can force the other nations to

adopt bimetallism. The South American States would doubtless be glad to do so, and we, with their aid, may some day have the power to bring it about; still that day seems, from present appearances, a distant one. Years must elapse before the trade of the two Americas equals that of Europe.

The gold-basis nations, which now do the great trade of the world, have no inducement whatever to make a change.

None of them have silver mines of any extent. England, which stands at the head, gets gold in large quantities from her colonies, but very little silver. Her crown is a double-headed concern, so that while the British Queen keeps the richer metal for her own immediate subjects, the Empress of India can send any surplus of silver to her poor subjects, the East Indians, who are perfectly satisfied with coins of small value. In this way her white subjects get the advantage, in trade and exchange, of her dusky ones.

It is claimed as a great victory for silver, that England is about to issue ten-shilling notes redeemable in silver. If she does this it may call for no more silver, since she very likely has plenty of it on hand; if she has not, she can get it at a cheap rate from Mexico and the South American States, with which she has large dealings. She does this only to satisfy the clamors of a few who want more money. It shows no change of policy.

It is said by a high financial authority in Paris that the Bank of France would be delighted to have absolute free coinage adopted here, in the hope that she might be able to sell us two hundred and fifty or three hundred millions of her silver, since the two hundred millions she would have left would be ample for her needs.

And what hope is there of Germany's changing to a silver basis? None at all. She took advantage of her excellent circumstances after the French war, to make

gold her standard, and having no mines of the precious metals, has no inducement to change. Further than this, it is known that she has got rid of considerable quantities of the silver she had in superabundance. The German States had a bastard metallic currency so long that they are too well pleased with their present system to give it up easily. Besides this they are naturally hard headed, and don't give up anything without a tremendous struggle. When they were talking of reforming their currency system, Louis Napoleon offered them and other nations every inducement to agree upon a coin of uniform value; but the Germans would not think of it, and he could get only a few of the smaller States into the Latin Monetary Union. He offered to make a new piece of the value of twenty-five francs, which would have necessitated the recoinage of a part of the gold in use in the Latin Union. With a fractional change in the value of the mark, which the Germans finally adopted, their twenty-mark piece would have had the same value as the twenty-five-franc piece, which is worth a few cents more; or if they had chosen to join forces with England, a trifling change would have made the twenty-mark piece of the same value as the sovereign. No, Germany would not budge a hair's breadth to help do away with those stumbling blocks of commerce, different monetary systems. What then is the probability of their changing to a silver basis? They will do so about the time we get our early cabbages from the moon.

The great commercial nations with whom we deal have not a particle of interest in changing to a silver basis, or of making an effort to bring silver to a par with gold. They may, in order to satisfy our persistent clamors, make some trifling concessions, but will do nothing more.

THE CURRENCY, WITH WHEAT AND COTTON AS A BASIS.

HOWEVER, if it be the general sentiment that we should have something tangible behind every bank note issued, let us choose some staple or staples which always have been, are now, and to all appearances always will be, articles of prime necessity, whose production barely keeps pace with the demands of increasing population.

Let us take, for instance, wheat and cotton. It will be objected that they are perishable articles. Wheat is generally thought to be so, but I have seen it in Pompeii, two thousand years old, and apparently in a fair state of preservation. Both articles could be stored in fire and insect-proof warehouses, and after a sufficient stock had been accumulated, sold off, to accommodate an active demand, and stored up in time of plenty. By pursuing such a course the producer would get the same fair price every year, and thus be spared the wearing see-saw of anxiety which he often suffers from not knowing whether he must sacrifice his crop or not. He would sell it as soon as ready for market, thus saving the cost of storage. Even if he should get a trifle too much for it, the loss to the Government would be more than counterbalanced by the profits that would thus be shared by millions, and could not, in any case, equal the loss of buying silver at one hundred and twenty-nine cents for every dollar's worth.

In this, as in all other radical changes, a nation should move slowly. It should take ten years or more to get

the necessary cotton and wheat together, and put the scheme in full operation. In order to have a good basis for a sufficient volume of currency, we should need to arrange for a thousand million bushels of wheat, and ten or fifteen million bales of cotton. But we could experiment with a much smaller amount. Many people will stand aghast at such figures, but let us see how the project can be carried out.

Five or six thousand warehouses a hundred feet long by fifty wide and fifty in height, would store, with all needed alleys, ventilation, etc., a thousand millions of bushels of wheat. These could be made of aluminum, which we are promised at the cost of a few cents per pound. The warehouses could be located at various points where milling could be done cheaply, and a contract made with millers to grind the wheat into flour and deliver it free on the cars, at a fixed rate for one barrel or one sack, for five, ten, twenty-five, a car load, etc., etc. Then the Government should make contracts with the railroads for delivery at all the principal points in the Union, leaving the consumer to get rates only from his local road. In this way every one could get his flour, as it were, direct from the farmer. By saving the profits which now go to the middlemen, the farmer would be better paid than he is now, the consumer would have cheaper flour, and the Government would still have a margin for loss. But should either party get an undue advantage, it would inure to the benefit of millions, and not to a few score of favored ones who are, from the favors they have already received, stuffed so full of conceit that one might imagine they had a mortgage on the earth.

Cotton would be much more easily handled, as a great portion would be sent abroad in large shipments. Our Government, holding such a bulk of necessary commodities, would almost have the world at its feet. If

my memory serves, cotton brought over a dollar per pound at one time during the Rebellion. In dealing with other nations we should, of course, be honorable and straightforward, taking no mean advantage of their necessities; still we could at all times justly exact a fair price for what we might sell them.

One can imagine a great many difficulties in carrying out such a project, but to my mind the security would be vastly better than in the case of silver, and the loss not near so great.

A NEW BANKING SYSTEM PROPOSED.

ONE of the greatest faults of the preceding projects is, that they all lack elasticity. This is by no means a fatal objection, still if a currency system can be devised which has all the advantages that the others offer, and is besides elastic, it will certainly be much the best, since with this quality the whole business of the country can be done with not much over half the volume of circulating medium. It saves in wear and tear, in loss by fire and other accidents, from robbers, who are ever on the alert to get at large sums, in the number of persons employed to guard financial institutions and in risks of every sort. If we can get a currency so arranged that amounts of any size may be transferred in a day, from a point where it is no longer needed to another where it is, and this, although these places may be thousands of miles apart, we shall have, in the truest sense of the word, an elastic currency, the finest in the world. I think I can propose the basis for such a currency; and having said so much to discredit other systems, it is plainly my duty to do so, since the old saying is as true now as ever: that one should never pull down an edifice that is doing fairly good service until he is prepared to put a better one in its place. We all know that it is much easier to find fault than remedies.

Having found fault with our present and other proposed banking systems, I propose a new one:

That our whole banking system, in so far as the issuance of currency is concerned, be put under the control

of a Board of Governors or Directors, as are the Bank of England and the Bank of France; that these directors have power to fix and alter the rate of interest on whatever currency they may supply to the banking institutions under their control; that they have the direction of the printing of the currency; the prosecution of robbers of banks, and currency in transit; and generally that they manage the whole business of supplying currency to the country. These directors should be retired business men, who had begun life with little or nothing, and amassed competences. They should be paid round salaries, be exempt from jury and military duty, and their position made independent and honorable. Their terms of office should end at different dates. Their central office should be in New York City, and they should have power to establish depositories of currency and exchange (these may be independent concerns, or adjuncts of some responsible bank already established) at all the principal centers of business in the country.

I propose as the security or basis of the currency to be issued, the shares of stock of dividend paying railroad companies owning from five to ten thousand miles of completed railway, the value of whose tracks, rolling stock and other property is fully equal to their capital stock and debts. The stock of a company controlling such an amount of track, necessarily running through diverse regions of country, would be subject to very few fluctuations, and could not be so affected by competition as to lose much of its value, since it would be powerful enough to retaliate in case other companies attempted to parallel its lines, and they would therefore be deterred from doing so.

The Board of Directors of the bank would examine into the condition of all companies wishing to have their stock made available as banking capital, and report facts to Congress, which would accept or reject.

Of course, railroad companies so accepted would have to bind themselves not to water their stock; not to issue it to other corporations or individuals in payment of new lines absorbed by them; not to sell or lease their property to other corporations; not to make so many extensions as to imperil their ability to pay dividends; and generally to take no serious action which might lessen the value of their stock, without the consent of the directors of the bank. However, the fact of its being accepted for such a purpose would doubtless enhance its value to such an extent, and be of such benefit to the mass of their own stockholders, who would feel much more secure in their investment, that they would gladly assume any responsibility necessary to put the stock on a solid and non-fluctuating basis.

The stock so accepted would be hypothecated to the bank on proper conditions, and currency issued to banking institutions, owners of the stock, at a very low rate of interest, payable for the length of time actually in use, and subject to be returned at any moment without warning. The power to vote the railroad stock would rest with its individual owners.

Should such a system find favor, the proposition will doubtless be made to issue currency directly to the owners of stock. I think this would be bad policy, and unjust. A general banking law like this would be enacted for the benefit of the public. It would grant many privileges, and should, in return, exact the performance of many duties, which could only be performed by banking institutions always open for the use of the public. It is, in fact, the nation, and the nation alone, which can authorize such a scheme, consequently its benefits should be national and not individual. The main object is to provide currency for all, and such a currency can be distributed to all only through some such medium as a bank.

It would be necessary for the Government to agree to keep a certain percentage of gold and silver always at the disposal of the bank, in order to provide for emergencies. Twenty-five or twenty per cent. of the currency issued, and possibly even less, would suffice. Experience has proved that we will not use coin as a circulating medium except when compelled to do so; therefore we shall only need it in settling foreign debts. The bank, having power to raise the rate of interest, could, in case of any widespread craze or speculation, or great preponderance of imports over exports, soon check excesses that might cause too great an outflow of the precious metals.

Who is to pay for carrying the gold and silver, for furnishing the currency, and for all the other necessary expenses? I think the nation should do so, at least at the outset. When the scheme were well under way, possibly it might be made self-supporting, but if that were tried at the beginning, the rate of interest would be too high. At this stage of civilization, a circulating medium is necessary for the well-being of every man, woman and child in the land, and all should pay something for its benefits.

Before any serious steps were taken toward establishing such a system, it would be best for a commission to examine the whole question, to ascertain whether any railroad companies, and what ones, with what amount of stock, could and would fill the conditions; whether enough capitalists in different parts of the country would signify their intention of establishing banking institutions on such a basis; what the probable expense of starting and maintaining the scheme would be; what rate of interest would be charged; and other matters bearing upon the subject.

If enough stock can be found that would ordinarily pay one per cent. quarterly, or four per cent. annually,

and which can be bought at par or under, the inducement to buy in order to establish a bank should be great enough, even if but fifty per cent. of currency could be borrowed on each dollar; however, I imagine it would be found safe to lend a much larger proportion.

The railroad stocks are held by capitalists simply for their dividends. Now, if these capitalists are offered the chance of getting a second dividend, by investing their stocks in a safe system of banks, some of them will be tempted to do so. The national banks, as now existing, have proved remarkably remunerative, with very few failures, and I am told of a capitalist who has invested one hundred thousand dollars in country banks indiscriminately, taking two thousand dollars in each, wherever he could buy that much. The percentage of loss to capital has been very small, and the percentage of profits, after deducting probable losses, is considerably greater than that of loans on bond and mortgage in the Eastern States. There is also much less personal attention needed; in fact, the capitalist who so scatters his investments need not give them a thought, further than to receive his dividends. He can give himself entirely up to pleasure, and feel sure that if the percentage of losses should double, he would still come out very well.

It is quite probable that plenty of such holders of railroad stocks can be found to supply the bulk of the banking capital that would be needed, leaving only a small portion to be provided in the localities where the banking institutions are to be established.

It may be that capitalists will be found who will furnish all the stock needed to start these banking institutions, arranging with the local parties who may desire to be connected with them, to hypothecate their real estate or other property, as security for their proportion of any losses that may occur, and pay a certain rate for the use of the stocks as banking capital. If this were done

there need be no change of investment, since each one could keep his property in the shape that suited him best.

Should this prove true, the system would be much more comprehensive and useful than any yet proposed, because it could be extended to loans on real estate. The wealthy farmers in a village or rural district would arrange with the holders of railroad stock for establishing the bank, and then make loans to their neighbors. In case this were done, no loan should be made on land on which the family dwelling stood, for it would never do to turn women and children out of doors in order to collect debts due to a corporation. The owner of a quarter section should only mortgage say one hundred and twenty acres, keeping the other forty, on which the house stood, free. It is also to the interest of borrowers to pay interest quarterly, for that would attract much more money to such investments. Even small capitalists may live comfortably on their incomes, if these are paid regularly, and in frequent installments.

The payment of interest should be like other payments, that is, when the services are rendered, and not in advance, as is the general custom of the banks. They have no more right to demand pay in advance than other dealers have, and besides, it generally happens that he who borrows a particular sum needs that particular sum, and not a smaller one; if he asks for a thousand dollars, it is because he needs more than nine hundred and eighty or ninety.

There should also be some well-defined way of computing interest. As it is now, there are several, and I know some cashiers who have a system by which they always compute a little more than is just. It may be a trifle, but it is always in their favor. The rate of interest should be fixed and computed by the day, so that if the annual rate were one per cent. it should be computed as

one three hundred and sixty-fifths of one per cent. for each day. It should also be allowable for the borrower to return the money before the time agreed and have the interest stop then. This would occasionally work some injustice to the banks, still they could return borrowed currency to the mother bank whenever they chose, and stop their interest. Every arrangement should be made to stop the use of money the moment its use becomes profitless.

In order to encourage the banking institutions to use the least possible amount of money, and for the shortest time, the mother bank should pay the expressage, both ways, on all currency ordered, and charge interest only for the actual time it remained at the disposition of the bank so ordering, counting from the date of its delivery to them until it were delivered again to the express company to be returned. To do this business to the best advantage, the Government would be obliged to arrange for cheap telegraphy and cheap expressage. And why should not our Government authorize the post-office department to do telegraph and express business, as is done very promptly and very cheaply in some of the countries of Europe, notably Germany and Switzerland? In the latter country an ordinary dispatch is transmitted for ten cents, and in either one a watch or package of jewelry, insured at full value, can be expressed for a few cents. Packages of all sorts and sizes are forwarded by the post-office department, at a very low rate. I have taken a good many foot tramps in Switzerland, forwarding my valise, weighing eighteen or twenty pounds, by post, so that I could get it every few days. The charge was generally from ten to fifteen cents; and once it was but six. In this case, however, the distance was only a few miles.

In Switzerland, Italy, and some other countries, the railroads do considerable express business very cheaply. They forward a trunk, box, or other package, no matter

whether one has a ticket or not, at a rate depending on the weight and distance, giving the sender, on prepayment, a check (paper) for it. This check he forwards by mail, and the party addressed calls and gets the package. This is done through the baggage department.

Americans are often inclined to think we have every facility that other nations have. My experience is that we might advantageously adopt a great many conveniences that are in use in Europe.

How would this banking system be put in practice? The country would be divided into banking districts, with a branch of the mother bank in the commercial metropolis of each district, supplied with currency sufficient to meet all demands. Each of the banks would have a credit equal to one-half (probably more) of its railroad stock hypothecated with the mother bank, or with the Treasury. This credit it could divide (and transfer, as it might desire), between the mother bank in New York, and the branch in its district, or between any number of branches. At each place an account would be opened with it, starting with its credit.

It would be charged with all currency forwarded on its order, together with interest for actual time used, and credited with every amount returned. It would draw drafts against its credit, and pay interest from the date of payment of the draft. As a matter of fact, interest would be charged each day on the actual amount it was using, either in currency or by draft.

This scheme can be tried as an experiment, with very little expense, by authorizing the Comptroller of the Currency to furnish the governors of the bank whatever currency they may order, giving to the sub-treasury in New York the functions of the mother bank, and arranging with existing banks to fill the place of district depositories of currency. The present banks could con-

tinue as they now are, until they saw fit to adopt the new system. Should this latter not prove satisfactory, the banking institutions could close out their business by returning the amounts charged to them, and withdrawing their bonds.

CAPITAL AND LABOR.

ANOTHER question vitally important is, What shall we do to mitigate or remedy the ever-recurring conflicts between labor and capital? In order to get at the bottom of the difficulty we must consider the general condition of civilized life.

By far the greater portion of the inhabitants of this world are what we may call philosophers of to-day. They think it is much safer to enjoy life to-day than to wait in the hope of having a larger share to-morrow. Many of them not only spend what they earn each day, but will also draw on the future, if they can get credit. Bothering their brains with schemes to get rich, denying themselves comforts in order to lay up a capital, lying awake nights thinking how to avert some threatened disaster to their finances, and all similar worries on account of money, are too trying for their constitutions. They want fixed hours of work, fixed pay, somebody else to face the risks of business and bear the burden of its responsibilities. They leave the farm because the farmer's life is too monotonous; because he may spend whole days plowing in a lonely field; because he often has to work fifteen or sixteen hours a day, with no play spells; because he may work at this rate an entire season, and then get no crop; and because he has to calculate, contrive, bargain, manage, direct and shoulder all the responsibilities of an independent business, with scarcely ever a chance to throw off care and give himself up to unrestrained enjoyment. If he goes to the circus, he is

hardly settled in his seat when it occurs to him that in the haste of getting off he left the cellar door unlocked; or the unruly cow, which he did not put in the stall, may get in the wheat field; or some other care so oppresses him that instead of enjoying it, he is glad when it is over, and he can go home to put his shoulder to the wheel again.

Not so our philosopher of to-day. When he goes to the circus he gets the worth of his money. He don't trouble himself about anything left behind. The boss attends to such matters, or stands the loss. He never misses a joke that the clown gets off; and to see him laugh is a cure for the worst case of the blues. Every hair on his head laughs, and each little toe titters. He is the real philosopher of life.

But, unfortunately for the rest of mankind, his philosophy, which leaves him so free from care and finds him ever ready to enjoy the small pleasures of life, fails to provide for emergencies. The present is so enjoyable that it seems a pity to spoil it by worrying about the future. He passes his youth and young manhood without laying up anything; and when sickness, lack of employment, or any other trouble finds him without resources, he wants to divide with those who have something. He thinks the world owes him a living, and that it treats him very unjustly when it leaves him out in the cold with an empty stomach. His philosophy now is about like that of the little boy who wants to eat his cake to-day, and also have it left over for to-morrow.

Directly the opposite of this class are those who, from having been quite poor in youth, from having seen old people in want of the necessities of life, from having had their ambition excited, or from some other cause, resolved while yet young, to work and economize, denying themselves many pleasures in order to enjoy still greater ones at some future time, when riches will buy whatever

they desire. Many of these die before reaching the goal, and the greater part of the rest toil and save until they have no further craving for ordinary pleasures, and only enjoy that continual accumulation which has become a second nature.

From these two classes come the wage-earners and employers. I have, to be sure, portrayed extreme cases, but each class has more or less of the characteristics I have painted. The employees seek to avoid responsibility and all mental wear and tear, in order to enjoy the present; the capitalist delights in the exercise of his wits whenever there is a prospect of gain, and racks his brain in search of expedients for getting on in the world.

These two classes can never live together in perfect harmony, for their ideas are entirely different.

The employer, seeing that his employees rarely save anything; that when he pays them more wages they spend that much more; that they come at the last moment in the morning, and keep their eyes fixed on the clock, ready to jump from their work when it strikes, with but little concern about his interests, very naturally cares little for theirs. He soon learns that no concessions would ever satisfy them; that they scarcely settle down after having got their day's work reduced to ten hours, when they begin to talk of nine; and when they finally gain their point they want eight, and so on to the end of the chapter. And the same would be true about wages. He could never pay them so much that they would not want more.

The fact is, that when men resolve to spend their lives in a shop or factory they virtually give up their freedom and sell themselves into slavery; and no matter how much they seek to avoid care and to devote themselves to pleasure, the reality will ever and anon come back to them, that they are the slaves of the master.

It is this which galls them, and will gall them to the

end of their lives. The feeling is ever present that they are more or less in his power, and they want to get even with him. They are worried by the feeling that his iron hand is always over them to exact the performance of duties, and they seek to worry him enough to make up for it.

In their view the capitalist is the very embodiment of greed. If he becomes worth a hundred thousand dollars he wants a million, and then ten millions. His desire for gain grows with his years until it becomes a veritable car of Juggernaut, which crushes everything that comes in its way. The machine that coins the dollars must roll on, no matter whose happiness it may interfere with. The weary and worn-out mother at home nursing a death stricken child, and the heart-broken and discouraged father at work in the mills, are counted as nothing, when they would interfere with his interests.

Many people fancy that some way may be discovered of harmonizing these conflicting characters. They propose to bring the discordant interests into unison by giving the laborer, over and above his wages, a share of the profits; but they do not provide for a division of the losses, and this would make the partnership a very ridiculous and one-sided affair. For the capitalist it is all give and no take. Others hope that some system of arbitration will yet be found, to satisfy both parties. This will, I fancy, prove a fallacious idea, for the capitalist will always receive with a very bad grace the offices of those who step into his domains in order to regulate his private affairs. The laborers themselves would not tolerate such a thing in their houses. Let us suppose that one of them had a servant, or helper of any kind, and a difference of opinion occurred between them; would he allow any board of arbitration to come in his house and fix the terms on which his servant should remain? By no means. The thing would be absurd. He would laugh

the proposition to scorn; and yet he would put this same affront upon the mill owner, the railroad company, and others who employ hundreds and thousands.

These schemes of arbitration are all based on a wrong idea, which is, that it is and ought to be easier for some one else to give up than for us to do so. We all want the right of managing our own affairs in our own way, and it will be so until the end of time, no matter how sanguine the hatchers of expedients may be that the lion of capital will yet lie down with the lamb of labor.

The laborer loathes the capitalist for his continual hoarding of gold; and looks upon him as a cold-blooded oppressor who would, if he could, coin the blood of his slaves into money.

The capitalist regards the laborer who saves nothing as a contemptible simpleton who takes no thought of the morrow.

Such are the affinities of these two classes, and such they always will be. They come about as near mutual appreciation as do the Indian and the white man. When we visit the Indian and find him living in a squalid tent, begrimed with soot from the fire kindled on the ground inside, with nothing but a hole in the top to carry off the smoke, making no effort to better his condition—his only idea of cleanliness being put in practice by moving his tent when the various conglomerate, as well as separate and distinct stinks, become [too powerful even for his olfactories—we set him down as a lazy lout, a beastly brute, who has already incumbered the earth too long. When he visits us in one of our large cities and notes the care and anxiety depicted in every countenance, the haste shown by all in their endeavor to get there, the strain which all are under in trying to keep up appearances, the unceasing toil and struggle of life; and when he observes, besides all this, that his pale-faced brother delights in making himself a slave to woman, whom he

worships almost as a goddess; and that he has set up this idol, this brazen image, of his own accord, just for the pleasure of humbling himself before it, our red brother is disgusted; and his disgust is not lessened by finding, as he very soon does, that what he regarded as a brazen image is, in fact, a brazen reality that wants everything under the sun; that wears all the finery, paint and feathers, while his poor white brother does all the work, and then fails to satisfy the demands made upon him. When the noble Lo considers all this, he votes that lofty civilization, of which the white man is so proud, an empty bauble. He goes home to his humble tent, where he wears the paint and feathers, and can loaf about the whole day, while his faithful squaw does the work, more than thankful that civilization, with its cares, its struggles, its endless wants, its heart-burnings, and glittering tinsel, are far from his abode, in which a little suffices. The laborer and capitalist will reach the same plane of ideas about the time the Indian and the white man do.

But to go still deeper into the matter, let us see whether capital really is the evil which a widespread public opinion decides it to be. If it be a damage to the world, it should be done away with.

So far as I can see, capital is the one great glory of civilization—the basis of all the benefits that civilization brings us; without it there can be no civilization. Its accumulations, and they alone, give us machinery, factories, railroads, steamers, permanent buildings, everything, in fact, which distinguishes civilized from savage life. The thousand and one conveniences which to us have become necessities, and which we now buy for a few cents, would, without the capital necessary to build big mills and furnish them with expensive machinery, cost dollars, and even then would be very bungling affairs. What would a paper of needles cost, if made by hand? and what sort of needles would they be? It is also true

that the poorer classes reap the greater benefit from these investments of capital, because, being vastly more numerous than the rich, they necessarily use a much greater proportion of the products of capital.

In our country the laborer who is industrious gets his board and clothes, as well as those ordinary comforts of life which are really necessary to health and happiness. What more does the rich man get? Only those superfluities which are matters of appearance, causes of vanity and vexation of spirit, of the gout, and other high-priced diseases which are only vouchsafed to the pampered children of wealth.

Without the accumulations of capital what would there be to establish and maintain hospitals, asylums, poorhouses, stores of grain, of medicines, books, newspapers, and all such matters which enable us to profit by the experience of our own and other generations, and to escape the ravages of pestilence and the waste of famine?

And our Government, which is the greatest capitalist of all, what would be its resources for maintaining armies and fleets to protect us against foreign foes, for supporting judges, courts of justice, prisons, and all the paraphernalia of the law necessary to protect the good from the vile? No government, great and powerful enough to protect its subjects against all the contingencies of life, can exist without abundant contributions, which must come from abundant means.

It is impossible to imagine what sort of a government we would be living under now, if ours had not been able to spend three thousand million dollars in putting down the Rebellion. It is never safe to attempt to state what would have happened, in case what has happened had not happened; still it seems very probable that we should now have several different governments in these United States.

It would be folly to suppose that the North and the

South—the one having millions of slaves, and the other abhorring slavery, with thousands of miles of frontier, and only small streams, or imaginary lines between them, could have lived together in peace and harmony. The slaves would have run away by hundreds, they would have been pursued, and continual conflicts would have resulted. The people of those States lying at a distance from the border would sooner or later have become tired of the legislation and expense resulting from these conflicts, would have failed to supply the funds and take the action necessary, and the border States would have set up separate governments for themselves.

During the early part of the Rebellion, in one of the military districts far from Washington, there arose such a feeling of distrust of "Old Abe's Government," that the project of setting up a dictatorship in that region was seriously, although more or less secretly discussed; and the subject was undoubtedly broached among the staff officers of the general in command. It was soon after General Sherman had been laughed at for saying that two hundred thousand men would be needed to cope with the rebels in the Southwest. The people of that region, realizing fully the gravity of the situation, felt outraged by the halting policy pursued, and the apparent ignorance of facts manifested at Washington. By some means the danger was made known to the president, and another general was sent in hot haste to supersede the one in command. The former felt himself in such a critical condition that on the day before he was to assume command, he did not know whether he would be allowed to do so or not, and really thought that there might be an open mutiny. This I know positively, for I, among other citizens, was summoned by him to give an opinion as to the course to be pursued. As I had had no communication with the malcontents, I did not know the extent of the feeling, but I was perfectly sure of the

loyalty of the rank and file, and assured him he could rely on that. The change took place without any trouble.

There had been absolutely nothing in the actions of the retiring general to justify any suspicion as to his loyalty; still there was a bad crowd continually buzzing around him, and he was a man who could easily have been induced to believe his talents much greater than they were; and had matters drifted along as they had been doing, he might have been made to see the necessity of giving some one dictatorial powers, at least for that part of the country; besides all this, he was personally very popular.

The Union feeling in the Pacific States was quite lukewarm. Having no railroads and no telegraphs to the East, and no interest in the question of slavery, they seemed almost as if belonging to a foreign country; and they openly defied the mandate of the Government making greenbacks a legal tender. Any individual who might have proposed to pay a debt with greenbacks at par with gold, would have been roughly handled. They stuck to gold as their standard, and stick to it still. Thus even during the war, we had the germs which, had the South triumphed, might easily have matured into four different governments, in place of the one we now have.

And how would the Creator govern the Universe without capital? Fortunately for those who seek an answer to this inquiry, there are plenty of inspired persons at hand, ready and anxious to give every information in regard to His acts. They hold properly authenticated documents, showing that they are duly authorized to interpret His power and will. As for myself, however, having observed that these interpreters give widely different interpretations, I do not know which one to apply to in order to be sure of having an absolutely correct an-

swer; and since the breath of inspiration never blew in my direction, I won't undertake to say what He might do under any circumstances. But using the senses which He has given me, I see very plainly that He does make use of a capital of whose power and extent the human mind can form no adequate conception; a capital which, according to scientific researches, is the result of the accumulations of untold cycles of time.

It must have taken ages to form that thin crust of vegetable mold on the earth's surface, without whose wonderful fertility we should all starve; and this, in volume, is but a speck compared with the water in the oceans, rivers and lakes, and the circumambient air of the heavens, all equally necessary to our existence; and behind these masses of matter are the immeasurable and inexhaustible forces which keep them in motion. All this capital of material and energy is employed in maintaining races of beings so insignificant in comparison with the rest of creation, that if they were fused into one solid mass, and this mass set upon the earth's surface, it would hardly make a hole in the sky.

I dare not affirm that the Creator could not maintain these lilliputian races without capital; but when I consider that He must be a Being of infinite wisdom, and then note the tremendous forces that are set in motion to create the blades of grass, the ears of corn, and all else that grows; when I see that all the lakes, rivers and oceans are busy sending up water to the sky; that the winds are ever blowing to distribute this water among the clouds; that these latter fulfill the functions of a mighty, self-acting, tireless sprinkler, distributing all over the world those invigorating showers which the vegetable world must have; that the air is in constant circulation to give new life and vigor to these plants, as well as health to all creatures; when I contemplate all this use of a capital whose extent I fail to grasp, I can but

conclude that He finds it convenient to use capital to work with.

And yet these pygmy philosophers are ready to undertake the management of the world without capital!

But perhaps they will assume from all this prodigality of accumulated forces on the part of the Creator, that He intended to do the whole thing, and save us the trouble of storing up capital to work with. If they do they manifest great ignorance of the scope of creation; for we find that while every provision is made for the propagation and support of myriads of insects on the earth's surface and beneath it, and of still other myriads of fishes and of small creatures in the waters thereof, the soil of the temperate regions produces spontaneously scarcely anything to support animals of the size of man. Nor can these latter endure the extremes of heat and cold which do not affect the others. The meddlesome fly, the incisive wasp, and all others of similar dimensions, calmly fold their wings in apparent death when winter approaches, and come out again in the spring as lively and ready for business as ever; whereas the larger creatures either freeze to death or become so scarce that the world maintains few of them.

Man is, in fact, an exotic, either sent here from some other sphere, or created to try an experiment to find out whether he has sense enough to make a proper use of the vast resources at his command, and taking the hint from the ceaseless activity of nature, to lay up stores of everything necessary to combat these antagonistic forces.

If we are to credit history he has been exceedingly slow in taking the hint, since he spent centuries in learning that only a few could be subsisted on flesh alone; that he must till the soil in order to make a support for any considerable number; and, after that, other centuries, in order to become convinced that he must accumulate all sorts of stores, in order to prevent the ravages of famines and pestilences, and decimation by wars.

And now that we have, from accumulation of knowledge and resources of every kind, established railroads and other means of distributing these resources among all—manufactures of every kind, which furnish, even to the poor, the finest of products at the least cost—and when we are in the full tide of onward progress in electricity and other agents of light, heat, and power, we are calmly advised to do away with the very basis of the whole thing, and go back to a primitive existence at the very time when we need a still greater capital to perfect the beneficent inventions and improvements which are yet incomplete, but which we realize are surely coming.

In ancient times the idea of those who sought to prevent the evils of accumulation was symbolized by the killing of the goose which laid the golden egg; now it is the capitalist, the millionaire, who must be abolished, in order to prevent a further increase in the power of man, resulting from a still greater development of the tremendous forces of light, steam, electricity, and other agents set in motion by capital.

He who wants to live under a strong government, one that will not fall to pieces at the first rude shock, must allow his fellow citizens to accumulate the means of sustaining such a government. If he has no patriotism, and does not care whether he is one of a great nation or not, he should at least regard a government as an insurance company, and seek the protection of one strong enough to insure his life and happiness. He would do this if he were simply getting his property insured.

But there may be, and doubtless are, some who have very little faith in governments of any kind, who fancy we would all be just as happy as barbarians. I confess I cannot blame any one who considers the vices of our civilized society, for having serious doubts as to whether it is worth while to go through so much in order to enjoy so little; still, some other considerations would deter me from making the experiment of changing to barbarism.

In the first place, no country can sustain such a population as we have, in a state of barbarism. It would be necessary for millions of us to die or be killed off, before getting down to a barbaric basis. If the transition were to be immediate, I should not have so many objections to it; but the uncertainties of the intermediate era are appalling, and those agonies that are long drawn out frighten me. It would not be so bad if we could ascertain the number necessary to be got rid of, then draw lots and let the fortunate fellows commit *hari kari* at once; but I doubt if this would be agreed to.

One may learn something of the slowness of the process of thinning out a population by reading the history of Algiers, a French colony having some six or seven millions of inhabitants, mostly semi-barbarous Arabs, during the cholera season of 1866-67. Accumulations of wealth not being customary in that country, they had no stores of medicine, grain, or provisions of any kind; and if they had had, there were no railroads to transport them, their transportation being done on the backs of Arabs, mules, and camels, with very few of the latter; besides this, there are not many roads of any sort, and consequently what supplies were sent the sufferers only arrived to find them already on the road to paradise, or safely lodged in Mahomet's bosom.

The tales of suffering told by the missionaries to these Arabs are harrowing in the extreme. Those who were taken off by cholera got off easily; but those who perished, as the greater portion did, by starvation, dying by inches, and only dying when so emaciated that their bones protruded through the skin, and after days of agony—such suffered.

Those who lived through it all, after having, perhaps, lost all that was dear to them on earth, after having gone down through all the stages of starvation to the verge of death, and then slowly up again to life, to a life hardly

worth having since it found them stripped of everything, with ruined health—who can measure the depth of their sufferings?

And then to think that out of the six or seven millions who went through all this only about a million died! They have had some little famines since that time, some wars among themselves, occasional scrimmages with their masters, the French; and life among them is held at so cheap a rate that they manage to kill off a good many, in different ways, every year; still, at this rate, it will take years to reduce their number to the true barbaric standard, because the French authorities, having a different system of philosophy, try in every way to thwart their barbarous tendencies.

We, with our improved methods, and being well up in all the latest systems of destruction, might be able to finish the business sooner, still I for one don't care to risk it, and prefer to turn the job over to my descendants.

In case the accumulation of capital were forbidden, the existing railroads, steamers, manufactories, and all other agents of the monster, would likely be divided up immediately among a multitude of stockholders, each one of whom would doubtless have issued to himself and family an annual pass, and would draw, from the stock on hand at the factories, such supplies of clothing and other products as he might fancy. In this way the most glaring abuses of capital would soon be done away with; and the real torment would commence when each one set about producing simply what he needed, and no more.

The farmer would have to calculate his plowing, planting, cultivating, and harvesting with great nicety, in order to avoid the risk of having a surplus; and should he find that in spite of all his arithmetic he were likely to become amenable to the law, he would be compelled

to get rid of a portion in some surreptitious manner. It would never do for him to have any over, because he might sell it, get some money, put the money in a mill, and thus become a capitalist.

These philosophers who propose to take the job out of the Creator's hands, and run the world without capital, have not yet fully unfolded their plans, and therefore it is impossible to tell how they intend to provide for famines, pestilences, wars, and other similar incidents in this little pilgrimage of ours.

We may imagine that in a case of famine the intention would be for such of us as could stand the tramp, to foot it down to some modern Egypt, and make brick a season or two for our board. Those who were left behind would materially assist in the thinning-out process, which would be further facilitated by an occasional pestilence, and a war or two; however, this latter resource would be less reliable, since there would be no capital for furnishing the powder and shot necessary to work off large numbers rapidly.

But in spite of all that such croakers as myself may say against it, we seem destined to make the experiment of abolishing capitalists, for even the women have taken the stump in its favor. A short time since an oratrix, Mrs. Mary Ellen Lease (some of the irreverent inhabitants of her State, who seem to respect neither age nor sex, call her "Mary Yellin Lease"), came all the way from Kansas to fulminate her ideas before the Woman's National Council at Washington. I trust she may not have a long lease of her remarkable ideas, for I find among her cursory and other remarks the following:

"We don't want the earth, for we already have a pretty good slice of it; but we shall continue our fight against the capitalists if we follow them from the banks of Wall Street to the gates of hell.

"We want the day to come when we shall have no more millionaires and no more paupers." *

For fear that my readers may fancy from my protests against such language that I am hit, I beg the privilege of stating my case.

Owing to poverty in the family, I left my home and began to make my own living at the age of ten. I cannot recommend this course to others, because I think the bodies of children of that age too immature to warrant their being kept in constrained positions for hours at a time. But in my case circumstances seemed to demand it, and I did it, although it brought on a weakness in one part of my body which has caused me great mortification and inconvenience in later years. I worked for wages over twenty years, and then retired with a modest sum,

* Further light is thrown on Mrs. Lease's ideas of moral honesty and business integrity by the following dispatch. The principle for which she fights seems to be that it is right to take from those who have something in order to give to those who have nothing; and we may reasonably infer that she fancies she is doing God service by devoting monies borrowed with the promise to pay to the conversion of the world to her doctrines, which are very probably opposed to the views of those who furnished the funds. It must be remembered that the Jarvis-Conklin Mortgage Company invests the monies intrusted to it by great numbers of people, mostly of limited means, who depend on the interest for their living; and that the operations of such companies in the Western States have very materially lessened the rate of interest there:

"WICHITA, KAN., July 22, 1897.

"The Jarvis-Conklin Mortgage Company, which is trying to collect an \$800 judgment against Mrs. Mary E. Lease, after having taken her home, instituted proceedings in aid of execution here yesterday, to compel the defendant to pay the judgment or declare under oath whether or not she has the money to satisfy it. Should she refuse to pay, and yet have the requisite amount, the intention was to have her thrown in jail.

"The attorneys for the company soon discovered that they had been cleverly outwitted, for when the sheriff went down to the

far from sufficient to entitle me to the epithet of millionaire.

The War of the Rebellion broke out soon after—a portion of my property was swept away at the outset, and the rest put in such danger that I was compelled to go to work again and try to save the pieces. Soon after the close of the war I quit active business again, but an unexpected series of events soon brought me back to work; and at various times since then I have been obliged to return to business in order to keep what I had.

The net result of my experience is that it is harder to keep your capital after having earned it than it is to get it together, since while you are at work you are full of vigor and armed at all points for the fray; but when you quit you soon get rusty, and often find yourself unable to parry the attacks made on your little savings, which the whole world seems anxious to get away from you. So that while I count my life as a wage-earner a success, I must call my effort to secure an extra amount of happiness as a capitalist, a failure. As an employee, being always willing to do whatever work presented itself, and laboring for the interest of my employer, I never had to hunt work; on the contrary, work hunted me, and I was generally very well paid, too. As an employer, I have

Lease home to levy on the household goods, he found nothing on which to levy, unless, as he remarked, 'I might levy on Mr. Lease, and sell him.' Mrs. Lease herself is in Iowa delivering lectures, and out of the jurisdiction of the court.

"About three weeks ago the mortgage company began proceedings of the same character, but Mrs. Lease looked over the papers and discovered them to be full of flaws, and had no trouble in getting the suit dismissed. The company's attorneys were thrown entirely off their guard by Mrs. Lease, as she had declared repeatedly that she would continue her residence in the city. She had been quietly selling her furniture for weeks, and nothing but two cheap bedsteads remain. She will hereafter occupy furnished apartments. Mrs. Lease is undoubtedly fighting the case as a matter of principle."

found it very difficult to secure faithful laborers; and there are to-day thousands of people in all kinds of business, who would be glad to find some younger and more vigorous person who would step in and relieve them of a portion of their cares and responsibilities. Such would receive large wages and soon get an interest in the business; but there are very few able and efficient ones to be found, who will take the same interest in their employer's success that he does himself, and consequently he has to keep on at work when he would much rather have a part of his time for leisure and enjoyment.

There are, also, thousands of young men complaining that there are no avenues of success open to them. They remind me of two neighbors I once had, both mechanics in the same line of business; one was young and robust, the other over seventy years of age. The old man was always overrun with business, so much so that it was difficult to secure his services. The young one was always complaining that he was out of a job. The reason of it was perfectly plain to others, although he seemed not to realize it.

These same people who are crying out "down with the millionaires" are also shouting "give us more money." The best way to make money plenty and cheap is to encourage its accumulation. The greater the amount of capital, the greater the competition in getting it profitably employed; the greater the competition among money lenders, the lower the rate of interest. Scarcely a generation has passed since our government had to pay five or six per cent. in order to borrow money. Since then capital has increased so enormously that it can now borrow at the rate of two and a half or three per cent.

And even if we have plenty of money, it will do us no good unless there is plenty of everything we are likely to want, within reach and for sale. He who is worth half a million of dollars is generally considered to be in easy

circumstances; but if he were shipwrecked on a barren rock, in the middle of the ocean, with a thousand five hundred dollar bills in his pocket, he might die of starvation.

However, from the allusion to millionaires in the remarks of the oratrix quoted above, we may conclude that possibly they have decided to drop the word capitalist and substitute the millionaire as the object of their attacks. Possibly they have concluded that the abolishing of all capital would hurt them more than any one else; if so they have come to a wise conclusion. Still, if they propose to permit the accumulation of a certain limited amount of capital, because they wish to share its benefits, and to abolish millionaires, because they are eye-sores to their poor neighbors, they will not accomplish their object.

If a penalty be attached to the possession of a million, or any other quantity, all surplus money will soon vanish from public sight, since no one will put his money into a bank or other corporation, when officers of the law are allowed to examine and learn all about their financial circumstances. The officers would have to do this continually, so that by adding funds in bank to other property, they could inflict a punishment when the total were found to be too great.

Capitalists would soon do as the Jews did in some European countries, at a period not very remote, when they were the only ones having surplus funds upon which the cities, towns, and national government could levy, when in need.

These poor persecuted money lenders lived in the dirtiest and most forlorn looking streets, in houses of the shabbiest external appearance; and when they showed themselves in public went in rags—all to ward off suspicion. If any stranger came to them to borrow, they pretended to be in need themselves, and used every possible

subterfuge, until convinced that the visitor was not a government spy; and when they finally made a loan, the rate of interest was compound usury. People who don't understand what suspicious annoyances and humiliations the holders of capital are subjected to, when wealth is looked upon as a crime, would do well to read up on the history of some parts of Europe during the preceding century. Even now, one can see over there the most significant proofs of what existed barely a century ago. The traveler who asks at his hotel where a banker is to be found is told his name and street; but generally some one is sent with him. If he speaks the language he can inquire along the street until he finds the banker, over whose place of business no name is to be seen, and not a sign of any kind to indicate that a capitalist is to be found there; and when you are inside, not a bank note nor a piece of money is visible. The banker and his family live right there. He would not dare to leave his money in one place and live in another.

This shows the force of habit and tradition, for property is as safe there as here—perhaps more so.

I have often heard it charged that railroad companies, mill owners, and other employers are frequently very tyrannical in their treatment of laborers; but never having known a case of that kind, either in my own experience or in that of my acquaintances, I am inclined to think such cases rare. Between the ages of ten and thirty-one I worked for a good many different persons and companies, and cannot recall a single one who treated me tyrannically. I remember that, when a boy, the wives of two different employers did so treat me, exacting the performance of duties not in the contract, and not paid for; but they also tyrannized over their husbands, who could not get away, which I could and did do. It seems to me that the only tyranny in these cases is that of the contingencies, or circumstances in which a

laborer places himself when he becomes a cog in a wheel, by learning to do one simple thing, and doing that so long that he can learn nothing else; so that he has no resources when he is, from any cause, thrown out of his regular employment. Employers fail, factories are burned, certain kinds of goods go out of fashion, and many other things happen to stop the demand for one particular kind of work; therefore I think every one should, before devoting himself to one minute division in the great field of labor, learn farming, gardening or some other business which never fails, and to which he can resort in case of need.

Although I have seen no cases of tyranny on the part of employers, I have suffered from a good many on the part of employes, and I can conceive of no one meaner or more tyrannical than a laborer who catches you in a pinch.

So far as I can see, after a good deal of experience on both sides of the question, the laborer has all the advantage on his side. In the first place, the employer agrees to pay so much per month—that is, so many dollars, each one containing a hundred cents, and about this there can be no equivocation; but how can he designate the quality of the services he is to receive? In the case of a new hand he is obliged to take it all on trust. The man may prove to be nearly worthless to him, and he will still have to pay every cent agreed upon. The laborer may, by his carelessness, cause him great loss of property, for which he has no redress.

In the next place the employer is generally responsible, and can be made to pay by due process of law, whereas the employe has nothing to pay damages with.

And when the employer, after making a bargain for a certain length of time, finds that he cannot go on with his projects, he can still be made to pay what he agreed to pay; whereas if the laborer finds it for his interest to

break a contract, he can make himself so disagreeable that the employer will be glad to let him go.

The employer cannot move his mill, or plant of whatever sort, when he finds it impossible to get laborers where he is, while the laborer may, whenever work fails in one place, pick up his traps and go to another.

The same is true in the case of a strike, or any similar conflict; the law does not, and generally cannot protect the property of the employer, because its forces are not sufficient to cope with such numbers, who, knowing the vulnerable points, often do great damage, for which he can get no redress. While his employes are at liberty to look elsewhere for work, they will not allow him to employ others who may be anxious to take their places.

Corporations are certainly guilty of wronging not only their employes but also the general public when they make any compacts among themselves to fix the price of labor or product; and strict laws should be made for such cases. Trusts and all similar organizations ought to be punished severely, and it can be done. The law which protects their existence can also be made effective in punishing their evil doings; but the same law should protect them in their rights and property.

All combinations of owners to regulate prices, and all organizations of employes to set limits to labor, are equally wrong and should be punished with equal impartiality. There is but one safe law to adhere to, which is the law of supply and demand; and the channels of production should be left wide open, to fix the prices of product and labor according to this natural law. The farmer must submit to it, why should others be exempt?

I am astonished, and always have been, that the farmer has submitted so long and so patiently to having the prices he must pay for articles he needs fixed and changed by others, while he has sold his products for what the open market offered. The mechanic has re-

stricted the number of apprentices and shortened the hours of work; operatives in mills and factories have done the same and worse, since they compel the proprietor to accept their labor or close his business. The manufacturers have made the tariff so high as to shut out all foreign competition, and compel every one to buy of them or go without; the coal barons have limited the output so that no surplus should accumulate to lower prices by forced sales; and so on through the whole category. All classes have sought by special arrangements to compel others to pay them an extra price for whatever they had to dispose of, while the farmer has meekly borne it all, contenting himself with the sop they were gracious enough to throw him. I trust he may prove wise enough to insist upon just laws, and the strict execution of them, without seeking indemnification for past injustice.

It seems to me that combinations of corporations to defeat the effect of competition can be remedied by law, since they have property which can be made to pay the penalty of wrongdoing; but how to prevent strikes is a more intricate problem, because it involves large numbers of people more or less irresponsible, and qualities of human nature very difficult to operate upon.

Man was not made to be shut up in a shop, or confined to any little round of duties which are repeated every day in the year, and every year in one's lifetime. To watch forever the same wheel revolve, to make forever the same little part of the same article, after the same model, belittles the soul, stunts the intellect and tends to drive one crazy. Besides this, it is human to seek a mate. We all need companionship, and it is no wonder that the man who was content with his wages when he had only himself to support grumbles when the same or smaller pay must maintain a family. It seems wrong. It strikes one as an outrage upon humanity; and yet it

is quite possible that his employer can pay no more, for he may have to compete in business with one who employs only single men. I myself was once in business where the families of my employes gave me so much trouble that I refused to employ married men. It was a harsh rule, but it gave me relief.

To me it is no wonder that an employe doomed to this everlasting monotony of his work, harassed by ever growing family necessities, goaded by the thought that he must revolve forever as one of the cogs of this great wheel of industry, realizing that the iron hand of destiny is getting a stronger grip on him every day, it is no wonder that he occasionally breaks forth, like a tiger escaped from the cage which has long held him a prisoner, and that he roars and rages. It is all very well to say there is no sense in his actions; that he chose this course with the full knowledge of what it might lead to; that he has no right or reason for his fury; but sense or no sense, reason or no reason, it is human nature, and those who attempt to regulate the matter will do well to govern themselves accordingly. He feels that he is a slave. He sighs for freedom to swing his arms, to move his legs in God's free air, and far away from the little groove which has cramped his limbs so long. If he could spend a few days at the tail of a plow, inhaling the vivifying odors of the freshly turned soil; or at the end of an ax handle, felling and working into stove wood the mighty oak and stately hickory, he would be a new man. Such a life would have its hardships, but he would feel as if he were dealing with the immutable laws of an all-wise and beneficent Creator, instead of being badgered by the arbitrary rules of a human despot. It is quite possible that after a few days of this new labor, putting in fifteen or sixteen hours a day, he would feel much more like a sheep than a tiger; and would go quietly back to his little groove, contented to stay in the hole for which long years of service and short days of labor had fitted him.

If then we must resign ourselves to the fact that there exists between employer and employee, a mutual want of confidence that can never be remedied, a conflict of interests which always will conflict, a divergence of views which never will converge, must we abandon all hope of avoiding strikes? No! after canvassing all the plans that have been suggested, and rejecting one by one all that I could imagine, it seems to me I have found one that would mitigate, if not eradicate the evil, and that is to provide for the discontented ones another outlet for their surplus energies, a business in which they may be independent, and with a fair degree of diligence, sure of making a good living for themselves and families. It may be objected that all will leave their work to engage in this new and enticing scheme. They won't. For the most of them it will suffice to know that they can do so. To feel that their fetters are broken, that they are once more free men, is all they will want; and they will keep on at work as before. It is a frailty of our poor human nature to want something we can't have, and when we find we can have it easily, we cease to prize it. We are all more or less like the man who had his all in a bank, and when this was reported to be in a shaky condition wanted his money dreadfully; but when he found later that he could have it immediately, he preferred to leave it in the bank.

We are, at least some of us, fearfully and wonderfully made. I have known cases of men raising heaven and earth, working night and day, worrying all their friends for their assistance, imploring every one supposed to have any influence, to use it in their favor to get a position; and they would hardly get settled in the place before they began to scheme for an advance of salary, for a longer vacation, shorter hours of work, or something else in their favor. Such men are the leaders in strikes, and if they could be got out of the way, there would be

fewer strikes. I propose either to get them out of the way, or take away every basis of complaint, by providing another occupation, to which they could not object. However, as this is to be in connection with another reform, I shall treat of both together under one head, further on.

TO PROVIDE FOR A MORE GENERAL OWNERSHIP OF LAND.

MANY people think that the Creator intended to give all His children an equal chance for a living on this earth; that is, that each one should have an equal share of the air we breathe, of the water with which we quench our thirst, and of the earth, which we must cultivate for our food. I agree with them fully, but after having spent years in cudgeling my brains for a just and feasible plan of dividing out the soil, giving to each his proper share, I have utterly failed to reach a conclusion satisfactory to myself. If it were a virgin soil which we had just discovered, the problem would be simple enough. But how shall we dispose of the improvements, which in many of the States constitute about all their value? In most of these States the soil is so nearly worn out that if the fitting of it for cultivation by cutting down the trees, digging out the stumps, burying the stones, etc., were all to be done over again, it would never be undertaken. People would all go to the Western prairies, where it costs but little to open a farm. In the majority of cases where forests had to be cut down and burned, stumps pulled out, rocks and stones removed, low places filled in, swamps drained, fences made, orchards planted and attended to, shade and ornamental trees cultivated, houses, barns, etc., built, the farms are not now worth all that this labor would, at present prices, cost. But over and above this, the ancestors of their present owners made the common roads, built the railroads, the schoolhouses,

the churches, and really made the greater portion of the wealth, and all the conveniences of living that surround them. They transmitted the farms with all these advantages to their children. Who can claim a better right to them? And still, there are born every year, in these very regions, children who cannot have an acre of ground upon which to get their living, without paying for it. Very probably their ancestors did as much toward improving the country as any one else, but their immediate progenitors were too poor to leave them any land.

There seems to be an injustice in this; and yet if we were to lay aside all other considerations, and divide the land equally among our citizens, half of them or more would fail to cultivate their share, the improvements would go to ruin, the soil grow up with weeds, and the general public be short of the supplies which should have been raised on this land. True, those actually engaged in farming would likely hire the use of these pieces unused by their owners; but what justice would there be in the farmer's paying rent in such cases? Very likely the owner would, in some other occupation, be making a better living than the farmer. And what good sense would there be in apportioning land, from a sentimental idea of abstract right, among a lot of people of whom one-half would not undergo the hardships of a farmer's life if they could half earn a living in the village? The democratic and living, practical idea of "the greatest good to the greatest number," is worth more than all the sentimentalism in the world. And what, in this case, constitutes the greatest good to the greatest number? The liberty given each one to follow his own inclinations. In this way he secures his own happiness and contributes the labor most valuable to the public. One who proposes to be a blacksmith has no need of land for farming purposes. Farms should be the property of farmers.

But what shall we do with those who prefer to be

farmers? Give each one sufficient land to enable him, by its cultivation, to support himself and family.

We should by all means encourage young men to stay on the farm. The farmers are perhaps the most reliable citizens we have; the most contented; the class which gives the least trouble to the officers and courts of law; and the class upon which the country can best rely in case of revolutions, wars, or other great national troubles. I do not mean that the farmer has more innate goodness than other people, but that his occupations and mode of life are such as to give him more just ideas of his own and other people's rights. He is much of the time alone and can reflect. He is constantly in contact with the works of nature, which is of itself ennobling. He generally has pure food and water, which bring health and contentment. Those who work in crowds are exposed to association with others more or less depraved, and it is human to be contaminated by evil communications. There is too much talking and too little reflection; a small evil is often discussed until it grows into something terrible. Then come plotting, scheming, and conspiracy. Whole masses act together, and are more liable to act rashly, led on by a few hot heads, than are the farmers, whose isolation and mode of life make them more independent, and less liable to join cliques and act hastily.

It may be objected that too many will apply for farms, provided they can be had for nothing. Our past history proves that there has been a steadily growing tendency among farmers' sons, even where they might have had a goodly share of the paternal acres, to leave the farm and go to town. This has been a double damage, diminishing the numbers of those who are probably our best citizens, and crowding trades already over-crowded, which are, in consequence, compelled to organize trades-unions to regulate prices and restrict, if possible, the in-

crease in competition which results from too great an increase of competitors.

But how is the land to be provided which is to be given to these young farmers? Are they to be sent off to the wilds of the West, where none of them wish to go? No, I propose to give them farms here, in their own neighborhoods if possible, and if not, near enough to enable them to visit back and forth among their relatives and friends. My scheme for doing this I shall unfold a little further on, since it is to come in connection with another matter also important to the farmer.

TAXATION.

It has long seemed to me that our system of taxation is on a false basis; at all events it was invented when the conditions of our population were very different from those now existing. Then, almost all were farmers, very few having any surplus, and the number of very rich men so small that they could be counted on one's fingers. Naturally, taxes were levied according to the amount of property possessed by each citizen. At that time, no other method would have been just. If I am correct, taxes are, and ought to be levied in order to pay the expenses of the government; and under this heading are included the national, State, county, city, and all other governments. When we were a nation of farmers, the expenses were very small; when we had only three millions of inhabitants our government cost but a trifle. If the nation had simply grown in numbers, and not changed in character, our expenses to-day should be twenty-two times what they were then, or less, since one set of machinery will often serve as well for twenty as for one; but, in point of fact, our expenses are a hundred times greater than they were then, probably more; and it is all chargeable to the wealth we have accumulated. In a rural population, where no one has a surplus to tempt the greed of others, there is scarcely any crime; the simplest courts of law are sufficient, and they are convened but rarely, for short periods. Now, however, there are a thousand men in easy circumstances where there was one at that time. If we compare the wealth

per capita of the two periods, we find the difference enormous. We are by all odds the richest people in the world, and growing richer every day; but this vast wealth, distributed among so many individuals, causes an immense amount of litigation.

With our great national wealth comes the necessity of having powerful fleets of vessels of war, forts, arms, ammunition, and everything necessary to meet an emergency that might be forced upon us by the cupidity of other nations. Our last two wars were caused by cupidity. We had no need of Texas, since the great West was still unsettled. Illinois was just beginning to fill up, and Iowa was scarcely known; all the country west of there was in possession of the savages and the buffaloes. We knew that Mexico had never acknowledged the independence of Texas, and that we courted a war by annexing her. It was pure cupidity on our part, a desire for surplus territory which we did not need. The war of the Rebellion was solely on account of the vast surplus of the South invested in slaves. That war cost the nation five or six thousand million dollars, and untold treasures of human life.

If we were not rich we would have no commerce, and no other people would have any motive for attacking us. Our general government would be a patriarchal concern, which could be run for a few millions, instead of a few hundred millions per annum; and all other expenses of internal administration would be small; a few simple laws, enacted during short sessions of Congress and the State Legislatures, would suffice, and they would rarely need changing.

In the present condition of society our expenses for maintaining order, dispensing justice, and protecting the rights of the nation and of individuals are not in the simple ratio of ownership of property, but rather in a geometrical ratio based on surplus wealth; in other

words, our expenses are cumulative, and made so by extraordinary accumulations of concrete property, which has great value and little bulk.

It is this sort of property which forms the principal part of our present wealth; and being entirely artificial, is much more easily injured and destroyed than are lands and natural wealth; it requires therefore much more protection. If this be so, and I think any fair-minded person will, after carefully examining the subject, agree with me that it is, taxes should be cumulative.

But here I shall likely be confronted with the charge of inconsistency in this: that while in one breath I advocate the giving of every possible freedom and stimulus to the accumulation of surplus, in the very next I propose to repress it by cumulative taxes. Let us see how that is: We all know that the mechanic who works simply for wages is no match for him who has capital to back him. The latter can take contracts which require the furnishing of labor and material, and thus make three profits—one on his capital, one on his labor, and one on that of his employés. The farmer without capital cannot compete successfully with the one who owns his farm, and can buy the best of tools and machinery, and all his provisions for cash.

The other, who pays rent for his farm, buys poor and insufficient tools; pays an extra price for everything he gets on credit, must work harder, economize more, endure greater privations in order to keep even with the world, and gets ahead with difficulty. The business man with five thousand dollars makes money slowly, because the country is full of people worth that much; but the capitalist with a hundred thousand is in a much more open field; and the millionaire has the best chance of all. He can undertake large enterprises with less competition, since millionaires are few, and many of them prefer to retire from business when they have that much. To me

it is perfectly evident that the cumulative power of capital in making money is immense. If I am right, the levying of cumulative taxes on surplus wealth would not only be just in itself, but fully warranted by the cumulative power of surplus.

And now I am going to make the most startling proposition of all, which is, that instead of employing this cumulative system of taxation to lessen the burden of small taxpayers, we keep those burdens as they are, and devote the extra amounts collected under the cumulative system to buying lands, which shall be divided among farmers who own no lands, and wage-earners who wish to quit their several occupations and devote themselves to farming or gardening. Probably this latter class would require much less land than the former.

Some of my readers will doubtless be shocked at the audacity displayed in making an elaborate argument in favor of cumulative taxes, on the plea of its justice in providing for the expenses of the government, and then deliberately proposing to use the money so raised for other purposes; but I can't help it, and can only justify such a disposition of funds on the ground of expediency. If it be for the public welfare to compel the rich man who has no children to pay for the education of those of the poor man who has too many, it is vastly more so to call on him to assist in furnishing farms to those who wish to farm and have no land. Labor is much more necessary to our happiness than book learning. We have already too many people who are trying to get their living by their wits, rather than by hard work.

Every one born upon the earth has, from the very fact of his existence, a valid claim upon enough of its natural elements to enable him to earn a good living. He is also entitled to the full product of his labor, and should not pay tribute to another fellow who happened to get here first. Possession may be nine points of the law of brute

force, but it is not a proper rule for humanity in a decent state of civilization. He has no claim upon anything that is the product of labor, since that justly belongs to him who created it, or to his heirs and assigns; consequently we can only give him the bare elements of earth, air and water. I claim that it is our duty to make room for the coming generation, after their parents shall have done their duty by raising them up to manhood. They have as much right here as we have, and we should crowd together and give them a place.

When young men who prefer to make their homes in the country, look about them and see every bit of land, every stone quarry, every lot of mineral, every site for water power, everything in fact which they would like to use as a starting point, monopolized by those who came before, they think there is something wrong about it—at least I thought so; and the longer I have thought about it the more am I confirmed in the opinion. I do not mean to say that every young man should have a capital to begin with. By no means. He should work for wages several years—long enough to get some experience; but always with the well-grounded hope of having a little piece of land of his own, which his savings and labor will improve and make a garden spot of, for his future home.

If it be objected that this is offering a bounty to a privileged class, and therefore unjust, I answer that this would regulate the whole matter. There is no danger that all will want to go to farming; and even if they should, it would do no harm, since a farmer's life is undoubtedly the happiest of all. No, it will simply relieve other trades which are overcrowded.

Should there be too great a rush for land, the evil would soon remedy itself. But there could be no rush; the change must necessarily be gradual, since the funds to buy land with would come in gradually, in annual in-

stallments. The old, and those with large families, would naturally be first served; and this would be a great relief to the rest.

There is a crying need of more farmers and smaller holdings. The manufactories, mines, etc., are so overrun with laborers that if there be no let up to the production, they produce too much; consequently many of them are obliged to suspend operations at times, in order to work off the surplus. There are too many waiting for vacant places on the railroads, and in all kinds of business, except farming. This is proved by the ease with which employers get new hands in the case of a strike. Of late years it has been the rule that strikers, in order to carry their point, must prevent others by force from taking their places. It is just the reverse in farming, where, in the season, laborers are everywhere in demand. The scarcity of hands for farming purposes has almost ruined the fertility of the soil. The farmers have, as a general rule, been obliged to make very long days, and to entirely neglect putting fertilizers into their soil. They barely had time to plow, put in the seed, half cultivate the crops, and gather them with the best of machinery, or suffer loss from not being able to harvest in season. The grain-producing region has moved steadily westward, leaving behind, at successive stages, the previous grain fields robbed of all, or a great part, of their fertility. And this grain belt is now, so far as the United States are concerned, very near the jumping off place.

The prophets are already saying that in a few years we must look to British America for our wheat. It will be a bad day for us when that time comes.

This catastrophe can be averted by dividing up the farms, and putting young and energetic men upon fewer acres, with the prospect that as owners they will get the full reward of their labor and outlay, instead of being obliged to share with the monopolist.

This process would renovate the soil in the older States, which now produce but little. If the large farms were divided, there would be two families on each, instead of one as now; with two sets of horses, cows, pigs and other domestic animals, to produce natural fertilizers; and two sets of human hands to cultivate and care for everything thoroughly.

Farming is made to pay in some of the countries of Europe where the annual rent runs up to twenty dollars per acre; but in such cases an immense amount of labor and fertilizing substance are put upon the soil.

We must soon come to the same system here, or else buy our grain. The method heretofore pursued of simply scratching the ground, and letting a large part of it go to the nourishing of weeds, which thrive without cultivation, must be given up. This can only be done by dividing up the farms, and putting a smaller number of acres into the possession of actual owners. The farmer has a great advantage over others in this, that he can put his children at work when they are small. There is work on a farm adapted to the strength and capacity of even quite young children.

It may be thought that because farm products bring a small price now, they would be worth only half as much in case the product were greatly increased, as it would be by doubling the number of farms. This is a mistaken idea. Doubtless many things that will not bear transportation from a distance would be cheapened, and this would be for the general good; but the farmer's family would live better and consume more than now; then, too, a larger area would be devoted to roots and plants for stock, which would tend to fertilize and renew the soil, and make meat cheaper, as it should be. We ought, as a nation, to eat more meat, and less pie and cake. The result of this system may be seen in England, where a great deal of ground is devoted to root crops, making

cheap meat, so much so that we have had hard work to compete with them in that line. We have always been able to furnish them with grain in competition with their own product, but have found it difficult to undersell them in beef. The English are probably the most vigorous and robust race in the world, and they eat the most fresh meat.

There is no danger of our having too many farmers, especially if they own the land which they are to cultivate. They will all make a good living, and put the rest of us in the way of having better food too.

A NEW CONSTITUTION.

BUT if we are to make many radical reforms, we must begin with the Federal Constitution.

It seems almost a sacrilege even to talk of doing away with, or materially changing, this grand old document, which has carried us safely through the perils of a century, to a place in the front rank of nations. It was a wonderful creation, not only from its inherent qualities, but from the times in which it was evolved. The age just preceding bristled with the points of doctrine of the divine right of kings. That the king could do no wrong, had been the cornerstone of good government. And yet, coming out from under the wings of this hideous monster, which counted the life of the subject as so much carrion for his claws, our forefathers gave us a Constitution teeming with liberty, but armed at all points with the safeguards of conservatism. What a contrast was this to the wild creations of the French Republic which, coming after ours, had the full benefit of its light. They tried to overturn everything, to change the everlasting fitness of things into perpetual discord. They even gave new names to the months, and sought to blot out every symbol that might remind them of the birth of Christ. As a result, their efforts exhausted themselves by their own violence, and they fell an easy prey to the ambition of a tyrant, whose insatiable thirst for blood plunged all Europe into distress, and brought France to the verge of ruin.

However, and notwithstanding all its perfections, which are many, we have been compelled to amend it.

Why may we not make other amendments, and even remodel it entirely, to suit changed conditions and changed ideas? If the theory of popular government be correct, why should we not be as well able to decide what is best for our interests to-morrow, or next year, as we were a hundred years ago?

As matters now stand we are compelled, in order to carry out any new idea that may strike us, to get our own consent by States, to amend the Constitution. Why not make a new one that will do away with all this trouble?

Nations, like individuals, may get drunk and, forgetting their own doorsteps, try to break into a neighbor's house. For the prevention of such outrages, the laws can never be too strict; but this is not that sort of a case; when we make an unchangeable Constitution, we try to prevent ourselves from breaking into our own house, which is unreasonable.

If a man wants to smash things in his own domicile, let him do so. After the fever is over, he will set to work with renewed zeal to repair damages. If we really are free, let us be free to make a mistake occasionally, just to break the monotony.

When we make an unchangeable Constitution we imitate the man who, to provide for the safety of his home while he was not on guard, locked the door and threw the key into the river, thus keeping out all thieves, and himself too.

The original idea of a Constitution was that of a concession wrung from a tyrant. In our case it is a concession wrung from ourselves, or from the pettifoggers whom we elect to make our constitutions and laws. If we can't trust ourselves, why stick to a popular form of government? If we can't trust the pettifoggers, why not try some other sort of representatives?

I don't wish to intimate that lawyers are not trustworthy. By no means. Their reputation for single-

mind ed probity is too well established to make it worth while for me to waste powder and shot on them. But I presume they will readily admit that there are black sheep in every flock; and I know of some flocks, and large ones too, where all the sheep are black. In the neighborhood of Valladolid, in Spain, when they want to point a moral, they say "there are white sheep in every flock but ours." In that region one may travel far before seeing a white sheep.

But I shall insist upon one thing, which is that the practice of the law does not fit men to become good law-makers. In the first place, it is contrary to their personal interest. It is to the advantage of the craft to have as many holes in the law as possible, so that if their client gets into its meshes they may the more easily find a way out. There may have been lawyers so conscientious that they would not take advantage of a flaw in the statute, in the indictment, or in the proceedings, in order to further the interests of their client, but they all went to heaven before I came on earth. I have neither seen nor heard of one. In fact, there are a goodly number who would be out of business, if there were no such flaws.

Many years ago I knew, in the West, a lawyer of considerable ability, who was ever ready to prosecute any claim, no matter how unjust, when there was a good fee in prospect; and if he found no one willing to risk the expenses of a lawsuit he would buy up the claim in the hope of at least being able to worry the victim into a compromise, through which he would pay some money to save annoyance. A county where I owned considerable land had subscribed and issued its bonds for a large amount, in order to secure the completion of a railroad through it, which was accomplished, and the county greatly benefited thereby. This lawyer discovered some flaw in the proceedings and came to me with a proposi-

tion to bring suit to invalidate the bonds, which had been bought by innocent parties. I declined to be a party to any such scheme of robbery, for such I considered it. However, he gained such a reputation for astuteness that he was elected to the Supreme Court of his State, and was thus called on to decide many cases occurring under the various laws passed by its legislature, to obstruct the collection of debts.

Whether the lawyer who has spent years in making money by furthering unjust schemes, and following all the devious paths which accompany a practice that thrives on the imperfections of the statute, and mistakes in procedure, is the one best calculated to sit on the bench of the Supreme Court, and point out to others the straight and narrow path of right and justice, may be the subject of honest difference of opinion, but for my part I should always prefer to educate a child whose vocation was to be the inculcation of morality, in the ways and practice of morality.

And what sort of blear-eyed justice can the capitalist expect from such a court, chosen by a people whose representatives have enacted every imaginable law of exemption, stay of execution, etc., etc., to prevent the prompt collection of his money, with interest? And the capitalist may be, and often is, either a widow whose sole reliance for the maintenance and education of her children is the interest on the little money left her; or a retired tradesman, or mechanic, who amassed by hard work and economy a small competence for his old age.

It is a noteworthy coincidence that these very people, after inventing all sorts of schemes to discourage the investment of capital among them, finally found they had too little money for the convenient transaction of business, and then became the fiercest advocates of the free coinage of silver, in the hope, evidently, of being able to satisfy their creditors, who had, in spite of all discourage-

ments, lent them their gold dollars, with fifty cents' worth of silver.

A lawyer's whole life is passed in furthering the interests of a case, or of a party; and in order to do that to the best advantage, he must shut his eyes to the rights of all others, and act as if his cause were absolutely right, and every other absolutely wrong.

What is there in such a training to fit a man for statesmanship? In order to be successful a lawyer must succeed, and no such trifles as guilt or innocence can be allowed to interfere with the object in view. If his client be on trial for murder, and he is satisfied that the rascal is guilty of homicide, he will free him if he can. His reputation and living depend upon it. If his client sues for excessive damages, he will get all he can, no matter what his private opinion may be; and in fact, his professional zeal does not allow him to have a private opinion in a case where he is counsel. He could not do his duty to his client, if he allowed doubts to creep in.

In the third place, their success as law-makers has been anything but brilliant. In their haste to please their constituents they make all sorts of incongruous laws, which overlap and override one another so that in a short time the whole system is found to be in such inextricable confusion that a codifying commission must take the matter in hand, weed out the conflicting, and sift out the superfluous clauses, until some sort of order is re-established. But this does not last long. Every few years the same process has to be repeated.

To prove that my opinion of the legal fraternity is shared by some of its own members, let me quote two instances:

Not long since the New York *Herald*, in order to answer the question often put by young lawyers, "How can I succeed?" asked the opinion of various celebrated lawyers.

The answer of the one who is perhaps the most widely known of all was: "So far as I know there is no prescription for fame or fortune. A man may deserve both, and obtain neither; or he may deserve neither and obtain both. The only way to be successful, so far as my observation goes, is to succeed."

A young lawyer who accepts as true the doctrine enunciated above could not have much faith in the reward of merit, and seeing little hope of such a reward in the distant and invisible future, would naturally decide it safest to take all there was in sight. Such an opinion is equivalent to the oft-quoted saying, "My son get money—honestly if you can, but at all events get money, for it rules the world."

"There is no prescription for fame or fortune. A man may deserve both and obtain neither; or he may deserve neither and obtain both." What a shock does the announcement of such a belief give to our ideas of the eternal fitness of things! It knocks over all our cherished memories as if they were so many wooden idols. And must we conclude that Abraham Lincoln, the one great man of the century come to us from the ranks of the law, and whom we have enshrined in the sanctity of our inmost hearts as the very embodiment of heroism, the emblem of the purest patriotism, may have deserved neither our homage to the one nor our veneration for the other?

The other case arose from an article by Judge Homer Greene, in the *North American Review*, under the heading "Can lawyers be honest?" I have not read the article, but the summing up, as I get it from a newspaper article, seems to be as follows: "The profession of the law is, to a certain extent, in ill-repute. Lawyers are regarded, as a class, with something more than suspicion, so far as their professional integrity is concerned. More serious still is the fact that this suspicion is not

wholly unfounded, and that this lack of integrity, if such it may be called, goes not only unrebuked by the people at large, but is actually placed at a premium by those people when they become prospective or active litigants."

In reply to this, a distinguished criminal lawyer of New York City publishes quite an article endeavoring to nullify Judge Greene's arguments. The principal part of the reply is devoted to counter assertions to controvert assertions of Judge Greene. Of course the outsider can take his choice between the two sets, as stated by the two legal lights. The only real argument advanced by the lawyer is as follows: "The lawyer places himself in the position of his client. The cause of one is the cause of the other. He takes the case from the standpoint of his client; and, as there must be two sides to a story, it is very likely to happen, in a hotly contested case, that both lawyers are thoroughly convinced of the justice of their cause, and no evidence that could be given would shake that firm belief. To their minds the verdict of the jury carries no weight; they have both become, so to speak, impregnated with the *bona fides* of their client's claim and contention. Who has not seen a lawyer, after leaving the courtroom, carry away the interest and feeling of the client's cause to an extent that would almost suggest that he had personally received a blow, when with the result of the verdict he has nothing to gain or to lose?"

This is a very pretty idea, and when put in practice in criminal cases, makes a beautiful allegorical figure. The head and shoulders of the lawyer are grafted on the body of the thief; and this modern centaur fights with all the skill of the former, backed by the animus of the latter. It is a great improvement on the old centaur business in this: that when the fray is over, the head and shoulders may unjoint themselves, leave all the obloquy to the beast, and return, with pristine innocence, to their normal position.

Only a first-rate lawyer could make such a specious argument, for it is the successful pleader alone who is able to confound the jury and befuddle the judge with plausible reasons. His special pleading will doubtless convince himself that if he frees a thief who has stolen a couple of hundred dollars, taking one hundred for himself, he only gets the reward of honest labor; still, I fancy the popular judgment will be that the receiver is as bad as the thief.

This view of the lawyer is just as applicable to every agent acting for another; and all clerks and employées who steal for their employers may be held guiltless. No matter who else takes that view, I shall not receive such lambs into my family; and I imagine the general verdict will be that the Judas who enters the service of the devil, and for his thirty pieces of silver betrays his former master, is to be avoided. He may transfer all the blame to his employer, the devil, but his soul will probably go where the blame does.

One who can so easily persuade himself that black is white, is hardly the right person to make just laws. He is capable of so identifying himself with his cause that he cannot tell right from wrong; and it makes no difference which side he is on; if he goes away firmly convinced of the innocence of his client, he would, if he had been employed on the other side, have been equally certain of his guilt.

The editor who publishes the lawyer's article calls it a "stinging" reply to Judge Greene. It strikes me that if there be any sting about it, the cuticle of the legal profession must feel it, provided said cuticle be endued with ordinary sensibility.

But such is the portrait of the lawyer, as drawn by himself. If he can be made to dance a jig by the prospect of a fat fee, what would he do if his little soul were caught in the whirlwind of a burst of patriotism? And

is it safe to intrust the interests of a great nation to the discretion of such people?

Good and stable government can only be attained by enacting and enforcing laws calculated to mete out equal justice to all; and the fundamental principle which is supposed to regulate ours is that the majority shall rule. The education, training, and interests of the lawyer do not fit him to carry out this principle. He cares nothing for it. With him the object of all effort is to secure the victory of his client or of his party, regardless of the interests of others. If his party is in the minority and he can put that minority in the ruling position, or prevent the majority from carrying out its wishes, he will resort to every possible trick and device, will spare no means, fair or foul, in order to do so.

The practical result of yielding to the domination of such people has been, and is, that we are continually at the mercy of tricksters, one set of whom gets, during its possession of power, all the advantages that laws made entirely in their favor can give them; and when they are ousted we fall into the hands of another set who pursue the same tactics.

Having followed this system for a good many years, and with indifferent success, in so far as the securing of good and wise laws which are not continually changed, is concerned, would it not be a good plan to try some other class of law-makers?

I propose that we fix upon the year 1900 as the proper era for the holding of a convention to remodel the old or make a new Constitution, and that we send as few lawyers as need be, to this convention. At our present rate of progress, fifty years is a period long enough to test any Constitution. I can remember the condition of affairs fifty years ago quite well, and it makes my head swim to try to imagine what sort of a world this will be fifty years hence, provided as great changes take place

within the next as have taken place in the past half century. It is more than probable that there will be even greater ones. If it be made the custom to hold such a convention every fifty years, all might hope to take part in the formation of a Constitution. The school districts could begin discussing the new creation ten years beforehand. Their various proposals could be submitted to a committee in each congressional district. When these were collected and boiled down to the best possible consistency, they could be sent to the State Committee, which would, in turn, prepare the selected material for submission to the general convention. Ten years passed in this way would be amusing and instructive to the people. This distraction, coming in between circuses, would make life more enjoyable. When I think of such a grand theme, placed before the country debating society, as I knew that institution years ago, it makes me feel young again.

The youngsters would probably spend weeks, if not months, in getting a start. Those who want a great country, one and indivisible, instead of a confederation of petty sovereignties, will desire to commence with a preamble something like this: We, the people of the United States of America, in convention assembled, etc., etc. Others, following the States Rights doctrines, will want a different commencement; and there would be enough eloquence poured out at the very beginning to grind all the grain in the country, provided it could be materialized for the use of windmills rigged for the purpose.

I must confess that my preference would be for one great country, in which we might have uniform laws, relegating to the States such local matters as they could best attend to. I have resided in quite a number of different States, and can see no difference in the wants of the different peoples. The means of communication

are so great that our countrymen have everywhere the same characteristics, which is more than can be said of most of the countries of Europe. Then why should each State have different laws? In almost all cases there is but an imaginary line between two neighboring States, and yet their laws may differ greatly. So far as I see, the lawyers and politicians are the only ones who profit by this state of things. For the former, the greater the conflict between the laws, the better; but for ordinary citizens it is an annoyance and an expense. If one wants to know the law upon a given subject in another State, he must pay a lawyer's fee to find out; whereas, if the laws were uniform he might know all about it.

The vagaries of the law in different States often give rise to great wrongs. For instance, in New York City, capitalists who do not find the laws of their own State sufficiently elastic to enable them to escape the taxation to which they should be subject, establish their homes on the other side of the river in another State, get charters for corporations employing millions of dollars, and in other ways defy the laws under which they live and accumulate fortunes.

The doctrine of States Rights undoubtedly had much to do with the commencement of the Rebellion. Under the Southern construction of the Constitution, we were a federation of sovereign States, consequently each one could withdraw at any time.

This very question has, within the past few weeks, come up in two of the Northern States. The governor of Connecticut, holding his office after the expiration of the term for which he was elected, and pending the result of a contested election case, whose decision is to entitle one of two claimants to succeed him in the gubernatorial chair, makes a requisition upon the Governor of New York (who, by the way, occupies the rather equivocal position of holding on to his office until the last hour of

the last day, although duly elected to the United States Senate), for the delivery, to Connecticut officers, of an alleged fugitive from justice, arrested in New York and held for the Connecticut governor's requisition. The New York governor refuses to acknowledge the authority of the Connecticut governor, alleging, it is said, that he is not the rightful governor, but that another gentleman, of the New York governor's party, has been duly elected and taken the oath of office, although not yet in the exercise of its functions. He could not miss the chance of throwing a sop to his party, which will very soon have a higher office at its disposal; consequently the alleged criminal is set free.

This sovereign of the sovereigns of the State of New York, who prefers to let a guilty man escape rather than allow another sovereign, whose sovereignty he thinks clouded, to be instrumental in bringing him to justice, might learn something from the pious old lady, who was accustomed to pray long and loud for her daily bread. Some naughty boys, knowing her hours of prayer, collected a few loaves of bread, crept cautiously upon the roof of her cabin, and at the proper moment sent them rattling down the chimney. The old lady sprang up saying, "What's that?" One of the little rascals called out, "It's some bread, aunty, which the Lord has sent you." "Well," said she, "the Lord may have sent it, but the devil or some of his imps brought it." She ate the bread, all the same. Our New York governor, however, had too much uncommon sense to do such a common-sense act as the delivery of a culprit into the hands of the devil or one of his imps, who proposed taking him to a court of justice for trial.

The State of Connecticut had not asked him for his opinion in the matter, but the sovereign of sovereigns in a sovereign State may overlook all such little formalities of etiquette. Considering himself the peer of all the

sovereigns of the Universe, he naturally recognizes his own right to decide all questions of sovereignty.

If there had been an apparent design on the part of the other sovereign to oppress a subject for political reasons, or to get the culprit in his power for any wrong purpose, there would have been some excuse for his action; but a requisition is nothing more than a certificate, which in ordinary cases the clerk of a court may give, that a criminal is wanted for trial by the proper legal authorities. As a matter of courtesy between States, this certificate is given by the governor.

According to all the rules of common sense, the governor of New York should have recognized the fact that the Connecticut party was trying to further the ends of justice, whereas his favorite was doing nothing at all. He must have known that the Connecticut governor was a person to be trusted, since he had been elected and had served as governor, and the requisition undoubtedly bore the State's seal; but availing himself of a legal quibble, he allowed a culprit to go free.

It is said that the vaulting ambition of this bird of mighty soar, whose vision seems greatly obfuscated when he looks down from the tree of State in which he is at present roosting, would fain place him in the lofty perch of the presidential tree, in the full persuasion that from that dizzy height he could distinguish carrion from crow.

Were we one great nation no such requisitions would be necessary, because the facts would be certified from one court to another. We have too many sovereigns. With nearly fifty of these officials, and as many different sets of laws, we make a very poor contrast to the old world, where one great nation is kept in order by one set of laws, and one-fifth to one-tenth the number of lawyers we maintain. We are behind the age.

There are many people, I know, who would be glad to have even more sovereignties and independent sovereigns,

because there are not, at present enough titles to go around. However, this want may be supplied by legalizing and making general the Southern system of honorary generals, colonels, majors and captains. There are plenty of citizens who would be satisfied with the honor, and would demand no staff of lesser peacocks to ornament the pay roll. The system as managed by our Southern brethren turns out a perpetual succession of generals who, without staff, and often with very little scrip, live contentedly and die happy.

Still I am perfectly willing to yield this point, and have a confederation of sovereign States. I believe that the majority should rule, not because this system always produces the best laws, for I am not so well satisfied of that, but because it gives the greatest happiness to the greatest number.

But let us trust ourselves to the extent of discussing, for eight or ten years, the changes to be made in the Constitution, and then, if worth while, make them. We have just now plenty to do in arranging for the Columbian Exposition in 1893, which deserves our whole effort until it shall be crowned with the glory which I trust it will merit and receive. After that there will be time enough for the grand debate, which will have the typical seven years to run until the end of the century.

Before dismissing the subject I venture to propose a new article which I think should be incorporated into the next Constitution:

That the president shall have a court of final jurisdiction constantly at his disposal, more especially while Congress is in session, to determine all legal questions that may perplex him; that it shall be the duty of this court, and that it shall have the right to examine, and condemn, before their final enactment, all proposed laws which it may find to be either unconstitutional or so ambiguous that they will invite litigation. It might also

point out where they would conflict with statutes already in existence. Such a court would cost a few thousand dollars annually, and save hundreds of thousands in time and money which are now expended in carrying doubtful cases through all the intermediate courts, and finally through that of last resort.

No unconstitutional or ambiguous law should ever be enacted, and that we have lived under such a system as the present, for over a century, would prove the most stupendous stupidity on the part of our legislators, did we not know that their eyes are generally fixed on their own personal interests, which are bound up in the success of their party, rather than on the general welfare.

Every one laughs at the folly of locking the stable door after the horse has got away, but we have for more than a hundred years allowed every imaginable wild law to escape from our wise legislators and do untold mischief, until, years after, the Supreme Court locked the door, and shut the beast off from doing further harm.

It is passing strange that among all the host of sages who have, since the birth of the nation, danced their little jig in the halls of Congress, it has not occurred to some of them that it would be wiser to decide upon the constitutionality and meaning of a law before, rather than after, the attempt to put it into execution. But most of them are so anxious to do something to prove that their unaided wisdom provides for the country's welfare, and what is more important, redounds to the glory of the party whose pap nourishes them, that very important measures are rushed through in the most indecent haste.

It may be claimed that the nation enjoys this annual bear dance in Washington, and very likely it does, still there are a great many who do, every year, await with anxious longing the time when the orgy shall close, and its participants shall scurry away to their hiding-places. What a travesty on law-making!

Solon may have derived great satisfaction from his self-contemplation, as the founder of an illustrious race, but now, when he witnesses the antics of his degenerate sons, he must often feel as did the Irishman who chuckled over the joke he was going to play his comrade; but when it turned against him, and he became the butt of the merriment, he was very glad he had had his fun beforehand, else he would not have laughed at all, at all.

CRIMES AND PUNISHMENTS.

IF honest and law-abiding citizens are to be protected as they should be, our system of punishment must be thoroughly and radically changed. During the past fifty years an unceasing stream of the dregs of humanity, the offscourings of the earth, has been pouring into our country; and our laws, instead of being made more severe, are rather relaxed than otherwise. According to the published statistics, there were last year about five hundred murders committed in the United States,* and only about a dozen capital punishments resulted, so that we may safely conclude that there are, from last year's crop, over four hundred murderers at large. Many thousands of others hold over from former years. This is a frightful state of affairs, one that is not paralleled by any other nation pretending to be half civilized.

A short time since, in reading a daily paper published in one of our interior cities containing about a hundred

* A late (June, 1897) number of the *Philadelphia Press* says: "In 1896 there were ten thousand six hundred and fifty-two murders committed in the United States, but there were only one hundred and twenty-two legal executions. Only one murderer in eighty-seven paid the penalty for his crime. With such a great disparity between crime and its punishment is it any wonder that the public took vengeance into its own hands and lynched in the same year one hundred and thirty-one persons? There is no excuse for mob law. It is better to endure many miscarriages of justice than to permit a mob, under the sway of brutal passions, to mete out even a just punishment. But for helping to create the sentiment which calls a mob into being, the courts with their delays cannot be held blameless."

thousand inhabitants, I noticed that there were four murder trials in progress there; and it was not a very favorable time for such cases either, for although there had been several other murders, the officers had either been unable to find the culprits, or had not sufficient proof to warrant an indictment.

Human life is held too cheaply among us. We have allowed these various races of vipers to get a foothold in our midst, until we have become a byword among the nations. In some parts of Europe it is so common for the vile to go to America that when one says that such a one has gone to America, without giving an explanation, it is taken for granted he has committed a crime, or some act so disgraceful that he could no longer remain there, and was only fit to live in America.

Besides all this, a namby-pamby sentimentalism has got such a hold upon society that punishment has few terrors. These reformers want the prisons made so comfortable, and the method of inflicting the death penalty so gentle, that it becomes almost a pleasure to be punished.

The prisoner must be furnished with all the modern conveniences, fed with the best of food, and his health looked after as if he were a guest of the nation; and all this when we know that if he had us in his power, he would rob us, or cut our throats without a qualm.

A great many people are entirely opposed to the infliction of the death penalty in any case; and very many others will, if on a jury in a murder trial, hesitate a long time before deciding for conviction when death is to be the punishment.

A great many others go to the opposite extreme, and demand "an eye for an eye, and a tooth for a tooth." They want the murderer hung; according to their idea he caused some one else to die a violent death, therefore he must die by violence. He must not be allowed to

cheat the hangman, and therefore cannot have a rope, a drug, a knife, or anything with which he could take his own life.

Is it not possible to devise a system of punishments which will harmonize these conflicting ideas? It has been proposed to rate every crime according to a schedule of pecuniary damages, which the prisoner should be forced to pay from his labor. By this method the murderer would be obliged to earn the support of a family left destitute by the killing of a father; a thief would have to earn enough to make good the amount stolen, etc., etc.

But how would the State come out in this arrangement? The great majority of criminals undoubtedly have an excuse which, in their own opinion, is sufficient to justify, or at least to palliate their act. Very few of them would enter into the spirit of this endeavor to atone for the damage done. On the contrary, unless driven to work, they would sit down sullenly and wait for the expiration of their sentence, resolved to manage the thing so shrewdly as to escape detection the next time they commit a crime.

The above proposition is, I think, made by some one who imagines that many prisoners are sorry for what they have done, and wish to make amends and live a different life when they get their freedom. So far as my information goes, the facts do not bear out this view. Very few criminals reform; and still fewer desire to earn money by hard work. They all prefer to live by the product of some one else's labor, and that was the motive of their crime.

The perfect government, if it be ever established, will pay all damages caused by the violence of one citizen exercised toward another, according to the taxes he may pay, just as insurance companies do; it will be, in fact, as every government ought to be, an insurance com-

pany for the protection of its citizens. It is probable, however, that the world will be very near its millennium before such governments come in vogue.

In order to decide what disposition we may justly make of criminals, we must first determine their rights, and our duties toward them.

If the world were in its primitive condition, and all its inhabitants were living upon what its spontaneous production afforded, each one would have the right to take what came within his reach. If he took the life of another, the evil would stop there, since the family of the murdered man would still have the means of existence. Some of the relatives would probably take his life, and then the account would be balanced. And we find, in fact, that this was the view taken of the case by the primitive inhabitants, the law being "a life for a life."

But when they became so numerous in any one region that they were obliged to create the means of existence by their labor, the natural law was done away with, from the simple fact that nature no longer maintained them; and with the artificial existence came in the artificial or human law, authorized by the necessity of resorting to human effort to maintain human life.

Those whose labor creates, and whose economy stores up a surplus, certainly have the right, and the only right, to make laws governing its use. Life, in a country where considerable numbers are to be supported, comes under the same rule. The child may be nursed into life and supported a few years by its mother's milk, but must, in the end, be supported by the product of labor, thus becoming subject to the general law, that those who maintain existence have a right to regulate it.

In primitive times, however, they who did not wish to be bound by these artificial bonds could, in a few hours or days, get beyond their reach, and return to the domin-

ions of Nature; now, however, this is impossible, and here comes in the difficulty of defining the rights of criminals.

Theoretically, he who is born in this country has a right to reside here; but what shall he do in case he will not submit to the restraints imposed by the majority of the people among whom he is, without his consent, placed? He knows of no other country, nor can we tell him of one, where there is a race of people entertaining views of religion and morality which accord with his own. We cannot send him to a country where he could exercise his natural rights, since we have no such country at our disposal.

But to come down to the bottom fact, he does not want to leave this country; it is, for his business, the very best known. No other offers him, on the one hand, such skillfully concocted laws, which encourage honest industry to labor and economy, in the hope of reaping their full benefit, while, on the other, their meshes are large enough to let him out when he is caught. The country is rich, its surplus large, and the pickings fat.

If the proof of the pudding be in the eating, that proof is at hand, since all the rascals of all the world come here to gorge themselves. What more can they ask? This, and nothing more: That the present race of law-makers and law-interpreters be continued until the end of time.

There are doubtless some whose souls have been vexed by the hard work and monotony of prison life, who fancy that it would be an improvement to make the law's meshes still larger; but this would be an expedient of doubtful value, because the incentive to accumulate surplus would be in that same degree lessened; and surplus is their only reliance for a living. I am sure the wiser ones must have come to the conclusion which the engineer reached, who was sent to examine a railroad which had been constructed in order to get a government sub-

sidy of so much per mile; after going over it several times, and examining it carefully in all its parts, he was forced to report that there wasn't a spot on the road where they could advantageously put in another crook.

If then these creatures, who are born or have voluntarily come here where people must work in order to live, will not work, what is to be done with them? There can be but one answer—they must starve: No law, human or divine, can compel others to work for them. They will not consent to starve, and therefore live by appropriating to their own use the product of the labor of others.

But here it will be asked, "How do we know that they are so utterly depraved that they cannot be reformed? And should we not try all means of reform before inflicting severe punishment?" Any one who will visit the courts of justice will soon satisfy himself that the most of them are confirmed criminals, and that they will only respect the rights of others when obliged to do so. Here are two items which I clip from the daily papers, and which give a fair sample of the class generally:

"Mrs. Annie Crahe, who lives in an apartment house on the northeast corner of Madison Avenue and Thirtieth Street, was ascending the front steps of that house about three o'clock yesterday afternoon, when a boyish-looking young man ran up after her, snatched her purse, and ran off at the top of his speed.

"Two colored boys gave chase, and later on a policeman joined in the pursuit. The thief ran well and it took a long time to catch him.

"He said his name was Edward F. Finnegan, and that he lived at No. 306 East Forty-fourth Street.

"He was locked up in the East Thirty-fifth Street station house, and will be arraigned in the Yorkville Police Court this morning.

"Although only twenty-one years old he is a profes-

sional thief, and only recently finished a term in the penitentiary for assault and robbery."

"Judge Cowing sentenced a famous bank burglar yesterday, known as Dave Cummings *alias* 'Baltimore Dick,' to five years in state prison, in the Court of General Sessions.

"Cummings' offense was that of having been caught with a full kit of burglar's tools in company with George Houghton recently, by one of Inspector Byrnes' men.

"During the last eighteen years Cummings' record shows that he has enjoyed but eight months' freedom. Years ago, when they used to consign prisoners to Kentucky mines, Cummings worked in a mine for a time, and escaped one day with several others, by ascending through an air shaft. He has also been an inmate of several prisons in England.

"When Judge Cowing asked the veteran thief why he so persistently followed burglary as a profession, he said:

" 'I feel, judge, as if I have been crazy to have lived as I have. To tell the truth, though, I don't believe I understand the difference between right and wrong.' "

Does any one suppose that either one of these two will ever reform? Impossible.

And on what basis are these terms of imprisonment founded? Is it supposed that a term of five years in prison will come any nearer reforming him than five days would? On the contrary, being all the time in the society of other thieves, he will only become more hardened. An admonition and ten days would do him just as much good. As a punishment, this system has no effect; and as a means of reform it is utterly worthless, for these people live off from the industrious and honest, whether in prison or out; and we maintain just as many thousand policemen at great expense, and pay the salaries of judges, and all other expenses of the courts.

Why this scale of punishments is in use is something that no fellow can find out. It probably came in fashion soon after the yardstick did, and it was thought there must also be a yardstick in punishments. The material yardstick gives us, however, the exact quantity we are entitled to, whereas the legal yardstick neither measures the enormity of the crime, the misery it causes, nor the depravity of the perpetrator.

Take, for instance, the murderer who, from real or fancied wrong, decides that unless a certain man is put out of the world, his own stay in it will not be worth the while, and kills his man. He is hung. But the defaulter in a bank, who may have deliberately falsified his accounts for years, committed forgery, told unnumbered lies, put on the garb of a saint, exhorted sinners to repentance, and finally ruined hundreds of poor people, who had their all on deposit with him, is sent up for ten or fifteen years. There is no comparison between the two, in the relative enormity of guilt. It makes very little difference to any of us whether we live a few years more or less. To be sure, our death may be a great loss to half a dozen or a dozen who are left behind, still the suffering is not lifelong. But when a man goes to work deliberately to swindle a large number of people, plunging them in distress for a lifetime, he commits a crime of the deepest dye, one far more inhuman than murder, since it causes vastly more suffering. Yet when the yardstick is applied to each, the big villain gets a few years of prison, and the little one the halter.

I do not wish it supposed that I consider murder a slight offense; on the contrary, I would punish it with the utmost severity; and if the murdered man could be, by that means, brought back to life, I would have the murderer burnt at the stake.

In the case of President Garfield, for instance, who suffered so many long weeks of torture, I would have had

his murderer hung, brought back to life and hung again, repeating the process a thousand times, if the president could have been, through this instrumentality, restored to life and health; and I would have served my term as hangman, too. But, unfortunately, there is no remedy for death; and to exercise a revengeful ferocity upon the guilty has a bad effect upon ourselves.

But, to return to the yardstick business; take another instance: that of two thieves, one of whom steals a watch, and the other, for lack of opportunity to do better, a pair of shoestrings. The yardstick is applied, one gets six years, and the other six months. The policemen who made the arrests know, the judge knows as soon as he sets eyes on them, and the jury feels by intuition, that there is a devil in each one of these fellows as big as a meeting-house; that either one would steal half a dozen meeting-houses if he could, sell them, Bibles and all, to the Jews; or pawn them to his uncle for a little hard cash. The amount of devilry in their black souls could not be measured in a year with a ten-foot pole run by steam, nevertheless the yardstick gives one six months, and the other six years, in prison. This system of measurement is the veriest nonsense in christendom.

The prospect of punishment undoubtedly deters thousands of people from committing crime; but when a man has thought over the matter, laid his plans, and actually committed the crime, he is already more or less a hardened villain, and punishment will never reform him. If it be his first offense we can let him off with a moderate punishment, thus giving him a chance to reform, if he has not already gone too far; and if he is caught again in wrongdoing, cast him out forever.

In the commission of crime there are really but two classes: those who are not yet fully decided whether they prefer to enter on a career of wickedness; and those

who have so decided. For the first class there is yet hope; for the second, none. In fixing the punishment of the first class the judge or jury should have a very wide range of discretion, and not be hampered by a strict limit of measure; the guilty one should be punished in whatever way and degree might seem best, to induce him to retrace his steps and resolve to lead an honest life, with a solemn assurance that a second step would be fatal. He should also be enjoined, when set at liberty for the first offense, to report at frequent intervals, to some stated police authority, his location, business, etc., so that he might be kept under surveillance. If he failed to do this, it would be proof positive of his guilt, in case he were accused of a second offense.

What, then, shall we do with confirmed criminals—that is, with those who, in spite of all warnings, commit the second offense? We undoubtedly have the right to shut them out from all participation in the advantages which honest citizens enjoy, because these advantages are only secured to us by a strict obedience to, and enforcement of the laws made and put in force by these honest citizens. Since the criminals do nothing toward maintaining these laws, but are, on the contrary, continually trying to nullify them, they can claim no rights under them, and I would give them none; but I would give them a certain territory where they should live, cut off from all intercourse with the surrounding world, and where they may establish any system of government they choose. For all capital crimes, such as murder, a series of frauds such as I have sketched for the bank wrecker, arson, where life was seriously endangered, and other similar acts, one conviction would suffice. For lesser crimes I would give a few days' solitary confinement on a bread and water diet, to allow of serious reflection, and impose the duty of remedying so far as possible, after the convict's release, the damage and loss that his wrongdoing had caused.

Our forefathers set apart a district ten miles square, for the national law-makers. I propose to round off the scheme by setting apart a like territory for the law-breakers. In this way we would introduce some of the checks and balances which all good systems should have. I would not propose locating this latter in proximity to the former reservation, for the two institutions should, in order to produce the best results, work independently of each other. The law-makers should not have, and do not need the example of the other set; the recklessness of their appropriations fairly rivals that of the gentry who might be elected to serve in the other district.

A tract ten miles square contains sixty-four thousand acres, allowing a half-acre each to one hundred and twenty-eight thousand persons. By thorough cultivation, a half-acre will produce enough grain, potatoes, and turnips, to support a man one year. Wells would have to be provided for the water supply, or, better still, this tract could be located at the foot of a range of mountains, from whose descending streams the water necessary for irrigation, and all other purposes, might be obtained. Then we should have to furnish them salt, clothing, a little (not much, for it might make them savage) meat, coal and kindling, for cooking and heating purposes, and the thing would be done. In time, a good part of this expense could be obviated by furnishing them a few spinning wheels, looms, raw cotton and wool, and compelling them to weave the cloth and make their own clothes. This would serve to enliven the dull winter days. Of course each one would, at the start, require an outfit of tools, clothes, and provisions for a year. After that they would have to work or starve, as those in the outside world do.

A little concrete hut, with concrete roof, for each person, and a larger one to serve as kitchen and mess-room for every ten persons, would supply the demand for

buildings. They could use mother earth as a floor. A straw tick, a pair of coarse blankets, a spoon, a tin cup, a hoe and spade for each one; a grate, a small mill for grinding the grain, a frying pan and boiler, for every mess, would be outfit enough.

But how are these people to be kept in this district? A wall forty miles long, twenty-five feet high, eight feet thick at the bottom and six at the top, would inclose a space ten miles square, and would, if properly guarded, resist any attacks that could be made upon it, provided the prisoners were not given any pieces of wood capable of being made into a battering ram, or scaling ladders. Such a wall, provided with projections at frequent intervals for mounting Gatling guns, and also with all other necessary safeguards, could be built of concrete, for six or eight millions of dollars, probably for a good deal less, if convict labor were employed. The land could be bought for two or three millions, in a central portion of the country; in an out-of-the-way region for much less. The whole thing could be started for fifteen millions of dollars. It would require two thousand men to guard and attend to it.

It may be claimed that these people can be kept much more cheaply in the prisons already erected. Very likely, but I should prefer to pay my share of the extra expense rather than have them kept a lifetime in prison. In this big pen they could have all the fresh air they might wish, they would be free to go anywhere within the walls, to choose their friends and companions, and to dispose of their time to suit themselves. This is quite another life from that inside of prison walls. I do not know how others feel about it, but the idea of condemning a man to imprisonment for life within four narrow walls, where he could never hope to walk about freely in the glad sunshine, is utterly repugnant to my feelings. If you say "kill him and put him out of misery," I consent, but to a lifetime in prison, never!

Of course there would be organized attempts to escape; but some prisoner would betray them, if there were a possible chance to do so; and if the walls were guarded with enough men, having Gatling guns, hand grenades, torpedoes, bombs, etc., at their disposal, scaling and battering down the walls would be scarcely possible. There would be greater danger of subterranean escapes; however, these could be provided against by not allowing a hut or anything to obstruct the sight, within a mile of the wall; by having a ditch filled with water on the inside of the wall; and in other ways.

People may imagine that this would be a den of wild beasts. Not at all. They would soon organize a government, and a strong one, too. Any one of those rascals could give us points on the management of criminals; he knows how it is himself. Justice, tempered with mercy, might not cut a figure in their system, but no innocent man would be punished.

Many people think that when a man is guilty of a capital crime he must necessarily receive a violent punishment. I can see no reason in this view. The evil he has done cannot be remedied, and the perpetrator is past reform; all we want is to get him out of the way of further temptation, and thus free ourselves from further danger on his account. If he chooses to make way with himself, why not let him do so? If he wished a cord to hang himself, a drug to poison himself, or a narcotic to enable him to sleep away his life, I would give him whichever he preferred. To subject him to a torture that can benefit no one, is brutal—it brings us down to his level.

Farmers and wage-earners generally are very apt to think they are not interested in this question, that crimes are mostly committed in the cities, and that the inhabitants of the latter are the ones to settle these matters. They are in error; the inhabitants of the cities are middlemen, who make the exchanges of the country,

and who, to pay their expenses, levy tolls on whatever passes through their hands. If you get seventy-five cents for a bushel of wheat, or a day's labor, when you should get a dollar, it is because of these tolls. If the cost of punishing crime be great, and the risk to life and property serious, it all comes out of the producers, and the middlemen produce nothing. If their fine clothes, handsome dwellings, theaters, horses, carriages, and other similar luxuries cost money; if their fancy masked balls are expensive, for they must dance occasionally, it is you, dear sirs, who pay the fiddler. True, it is a God's blessing upon you that the thief looks with contempt upon your scanty accumulations, leaves you in peace, and hies to more promising fields of labor; but you pay his expenses, all the same.

Heaven knows that you do enough when you pay for all the pomp and pageantry of the large cities, without having to bear the cost of their crimes and punishments.

OUR JURY SYSTEM.

OUR jury system is another relic of barbarism which should be done away with, or thoroughly remodeled. It was a concession wrung from tyranny when tyrants created the courts, appointed the judges, and regulated the world generally.

In ninety-nine cases out of a hundred the ends of justice would be better subserved if the decision were left to the judge. Naturally enough he who had a bad cause would prefer to be judged by a jury of his peers, that is, by twelve other rascals; and in case he cannot get that many together, he may at least hope for one that may be influenced by the specious arguments of unscrupulous lawyers, either to hang the jury, or to force them to a compromise with justice, by which the guilty one escapes with a lighter punishment than he deserves.

One stupid or corrupt member of a jury will often worry them so that they will, from sheer exhaustion, sanction a decision which the majority feel to be wrong; and even if there be no such person on the jury, it often happens that many of them serve against their will, and are so disgusted, and anxious to get back to their business and enjoy their liberty once more, that they will compromise with their own consciences.

The better citizens are generally busy and cannot afford to neglect their affairs in order to serve as jurors, consequently they resort to every means of evading it.

The system is expensive. Sometimes the empaneling of a jury requires weeks of time; and besides, trials by

jury are much longer than trials by judges. Lawyers are not fools, and they would spend but comparatively little time in taking testimony and arguing a case before a judge, knowing very well that he could not be obfuscated and influenced by the specious pleas which they try to make effective with a jury. Very often half the time of a trial is taken up by spats between opposing counsel, by the endeavor to introduce irrelevant testimony, to convince the jury by assertion that such and such testimony has been given, and by all sorts of sharp practice whose object is to befuddle or mislead them. Such efforts would be useless in case the judge were to decide. The lawyers know very well that if the spurts of turgid eloquence which they shoot off at the jury, and which may be to the unsophisticated jurymen a novelty in pyrotechnics, would, if inflicted on a judge, be more likely to disgust than to convince him. Those who fancy they may some day want to kill some one, and then get clear on a plea of insanity or drunkenness; or that they may be tempted to defraud, in which case an appeal for sympathy on account of one's youth, or family, or some other extenuating circumstance, may be in order, will naturally prefer the jury system; but I trust such are the exception, and not the rule.

But if we are to continue the jury system, as I presume we are, it ought to be remodeled. There are in every community some people who would make excellent jurymen, who are not fully occupied, and would be willing to serve whenever called upon, if properly paid for it, and if the treatment of juries were made less barbarous. Why not elect every year enough of such citizens who might signify their willingness to serve, pay them a small fixed salary, and also liberally for each day's service? By this means we should get a much more respectable lot of jurymen than are generally got under the present system, and at a less cost.

It would be only fair to allow the prosecutor in a civil, and the defendant in a criminal case, to select seven out of the twelve, from those who were free to serve. Should there, at any time, not be enough available in one district, they could be summoned from the adjoining or some neighboring one. This would obviate the excuse for a change of venue, which would be a great saving, since the expense for transportation and maintenance of the jury would be nothing in comparison with that of the hosts of witnesses who are generally summoned in such cases.

If this system of according a change of venue were adopted, it might be granted much more frequently than at present, and ought to satisfy even the criminals, because it would free them from the prejudice that always exists, in a greater or less degree, where the alleged crime is committed.

The pettifoggers will not favor this project, because everything that promises speedier and more certain justice means diminished gains for them.

The plea of insanity should also be barred out in criminal cases. If a man is subject to fits of insanity, he is too dangerous to be allowed his liberty, and should suffer the same penalty as the sane. It is not the duty of the public to stop his bullets when he takes the crazy notion into his head of shooting some one. The principal object of all punishments of crime should be to guard the public against their repetition.

Neither should drunkenness palliate an offense. If a man will get drunk once, he will do so twice, and may be just as dangerous the second time as the first. There are persons, too, who will get drunk on purpose, in order to get up a fictitious courage for the perpetration of an act of meanness.

The granting of damages to women for blighted affections in breach of promise cases is another wrong that

should be remedied. Any decent woman should feel thankful at her escape from being tied for life to a man who did not want her as a mate. And the law presents the strange anomaly of trying to compel a man to promise to love and cherish a woman whom, as it may turn out, he cannot love and cherish, and then punishes him if he does not keep his compulsory promise.

Marriage is considered a contract like any other. In other contracts, however, both parties are equally liable, whereas in marriage they are not. The man binds himself to share his worldly wealth with, and support the woman; the latter promises to love, honor and obey the former. The man who has visible means, or can earn them, can be made to pay damages, in case of failure to keep the contract; but no force under heaven can get any damages out of a woman, who generally has no visible wealth, and whose love and obedience are qualities not amenable to any law. If these affections are not sufficiently tangible to be made to pay damages, they certainly never ought to receive them; and no man or woman has yet been discovered who can force him or herself to love, contrary to his or her natural inclinations. It is a gross injustice to allow any claim for damages that is not based on material interests. Damaged affections are matters too ethereal for cash measurement.

NO REPRESENTATION WITHOUT TAXATION.

OUR forefathers waged one war to establish the principle of "no taxation without representation." We, or our descendants, will probably be obliged to wage another to establish the converse of this principle—"no representation without taxation," which is equally sound, and equally necessary for good government.

Universal suffrage is founded on two errors, or rather miscalculations: that the people, having the sole power to make laws for themselves, will naturally make good ones; and that since it is agreed that the majority shall rule, the bad people being largely in the minority, we shall be properly ruled.

The experience of all ages proves that the good, when they once get in power, are often the worst tyrants. They are so firmly persuaded of their own rectitude that they cannot tolerate any conflicting ideas, because whatever is opposed to their own correct ones, must necessarily be bad, and therefore ought to be stamped out. The good people who escaped from England on account of persecution and oppression there, became, in their turn, persecutors and oppressors of a worse type, as soon as they were firmly established in the New England States. We do not always have good and wise laws, because the good people of one party, when they get in power, are apt to take everything for themselves and go to extremes. When the good people of the other party get the upper hand, they do the same, so that our laws

are very liable to be extreme, and not equitable measures.

We find, too, that the majority, made up of the good men of both parties, does not always rule; but that a small and unscrupulous minority, holding the balance of power, and struggling as one man to get the spoils, often has the greatest influence in deciding legislation. The true theory of a democratic form of government is, that each individual should act upon his own honest convictions, and after a fair canvass of ideas, allow the majority to decide; but a thousand men, acting in this straightforward, independent way, may be easily beaten by a hundred always working together for one selfish end.

It is all very fine to claim that we are men and brothers, that as citizens we have equal rights, and should have an equal voice in the selection of those who are to make and execute the laws upon which our health and happiness depend; but it is not just in theory, nor has it turned out well in practice. In all other cases society acknowledges that it is wrong. No insurance company, or benevolent society, which has benefits to grant, allows outsiders to have a voice in its management. On the contrary, none but members, who are either stockholders or pay an assessment, are allowed to vote.

The whole world, civilized and uncivilized, recognizes the principle that only those may rightfully give who have something to give. An individual can only give his own property, and an assemblage of individuals should only give theirs, which is the sum of what they have individually contributed. When a company to which I belong, and which is composed of those who have contributed to the capital of the company, admits non-paying members to full voting membership, that company robs me of my natural rights; and that is what society does when it allows people to vote who contribute

nothing to the support of the government. Such voters are allowed to dispose of other people's property.

The true theory of property is that its possessor has all the rights which pertain to it, and one of those rights is to dispose of it as he sees fit; and the experience of all ages has demonstrated that those who gain property by honest effort are the best calculated to manage it to advantage.

It was fairly proved years ago, even in this enlightened country, that many communities are incapable of self-government. The great city of New York was obliged to ask the people of the State to manage its police, sanitary and other affairs, upon which the health and happiness of the citizens mostly depend. Other cities have followed its example; so that the inhabitants of those cities which are governed under the metropolitan system are virtually disfranchised; and this on account of universal suffrage in communities where there is such a large proportion of unscrupulous schemers that they carry the day against the honest voters. It seems a very strange remedy to resort to under a republican form of government. The natural, rational remedy would have been to disfranchise the schemers, those who in the main paid neither tax nor assessment; but no, all—good, bad and indifferent are disfranchised, because neither one of the great parties has the courage to advocate the only true principle which should determine the qualification of voters.

A government is nothing but a co-operative society or a mutual insurance company, whose beneficiaries are of two classes: those whose lives, and the liberty to seek happiness in their own way, are guaranteed to them; and those whose lives, liberty, and property are protected. The latter pay a tax upon their property. The former are not compelled to pay anything, and they should thank God that they are protected as they are,

for nothing, without asking a voice in the management of affairs.

Every man who desires to vote should pay a poll tax for the year preceding that in which he is to exercise that right, and his receipt for the payment of the tax should be the "open sesame" to the ballot box. In this way, and in this way only, can we secure good government; for under such a system there could be little corruption. If each voter were obliged to pay five or ten dollars a year in advance, for the privilege of voting, comparatively few votes would be sold, and this would weed out a very bad element; and when this bad element were weeded out, many good people would take an interest in politics, to whom it is now too great a humiliation to meet, on an equality, the thieves and pickpockets whose votes are just as good as theirs, and count for a great deal more, because they vote in solid phalanx.

The claim that universal suffrage is for the interest of the majority, is the rankest kind of fraud, for it gives the control of affairs more and more into the hands of the minority, the scheming political leaders who, with money, or promises of employment, office, or "better times," buy up the votes of the masses of floating population, who have no property, pay no taxes, feel no interest in the general welfare, and think only of some local or individual advantage, for which they will gladly sacrifice the public weal. Their numbers are sufficient to give the preponderance to either party with which they may affiliate.

Many of the State legislatures have virtually acknowledged that great numbers of voters are dishonest, and have enacted laws which compel their being shut up at every election, each one, like a felon, in a separate cell, and surrounded with all sorts of safeguards to prevent the interference of those who may have bought their votes. Why not disfranchise such people at once, and

be done with them forever? The present system is just like that of allowing known criminals to go free and then providing policemen to watch them. It may serve the purposes of leaders who have henchmen to reward, but it is not conducive to the public welfare.

Perhaps the worst evil that results from having such great numbers of irresponsible and venal voters, comes from the continual changes in our laws. Such voters know nothing and care less about what is best for the general welfare. Their individual and local interests are everything to them, and if they can get what they want, the rest of the world may go to the old Harry. If the business of the borough of Bungtown is depressed, and its citizens fancy the government could help them by building a Custom House there—it is only a hundred miles, by the towpath, from the sea—there is always a petty politician ready to champion the project; and the *Bungtown Banner* must fall into line, for the bread and butter of the proprietor and his family depend on the people's good will. A "free and independent press" cannot live on freedom and independence alone, not even if it has free beer to wash them down with. Thus all are soon united in agreeing that their congressman must get an appropriation for a Custom House.

Besides the multitude of new laws that are introduced, at each session of Congress, an attempt must be made to modify the old ones to suit the interests of the butchers, the bakers, or some other class which is dissatisfied with last year's tariff, internal revenue, or some other law.

And here, again, we might well imitate the "effete" governments which make, perhaps, every year, a score of new laws, whereas we seek to make hundreds; for each petty interest thinks it should have one for its especial benefit.

These "effete" governments discovered, long ago, that any policy, even a bad one, which is fixed upon as the

one to be followed for a long term of years, is much more conducive to the general prosperity than an intrinsically better one which is subject to sudden and radical changes, for, although unjust laws will harm some people, at the outset, these will soon engage in other business where they are sure the conditions will not change, and all will adjust themselves to the existing order of things. This is one reason why the old countries have none of the long-continued and disastrous panics, crises, and depressions from which we suffer, and must continue to suffer, so long as we make so many new laws, and change the old ones as we do every year. People will not readily put their capital and labor into enterprises whose future is continually jeopardized by new legislation.

It is often said, and very flippantly too, that if the good people would all vote, the evils would soon be remedied. Perhaps they would; but what man who has any self-respect is willing to put himself on a level with those who, instead of trying to make good laws, and to have them enforced, are all the time striving to make bad ones, or else to evade the good ones? One of our constitutional rights is the pursuit of our individual happiness, and any sensible man can secure more of that article by attending to his own business than by worrying over that of the public. He who has an eye single to his own enjoyment can well afford to suffer a good many of the evils of bad government rather than give his time to politics.

It happens very rarely that a patriotic voter can cast his ballot for the man of his choice; he must choose one of two evils, and very likely he knows but little of either one. Even for those local officers which concern him most, being in his own county or district, he must often take the qualifications of the nominees at hearsay, and that is generally the evidence of politicians interested

for or against the election. If he goes to a primary meeting, he finds the programme cut and dried, with a slate already made out, which contains the names of a lot of candidates banded together to secure offices, honestly if they can, but at all events to secure the offices. He knows, too, that as a general rule, the legal emoluments of an office do not warrant a good man in giving up his business for their sake, and that consequently the administration of a public office very often falls to one who is incapable of administering his own affairs properly.

There are, in every community, good men who would accept an office, even at a sacrifice, if the office sought them; but their self-respect will not allow of their soliciting it, consequently the offices generally go to those who are brazen-faced enough to beg and buy votes.

I do not pretend to claim that if the ballot were only given to those who paid a poll tax, all corruption would cease; but I do claim that this is the system on which all other successful corporations are managed, and therefore it is well worth a trial, the more especially since universal suffrage has absolutely failed, in some notable instances; and does not, in any case, give satisfaction to the better class of citizens. Evils will exist so long as governments exist. The devil never ought to have been let loose on earth, but since he is loose, the best thing for us to do is to limit his range when we can. We can do this in politics by limiting his voting partisans to the number of those who can come down with five or ten dollars paid in advance. They are not noted for their faith in the reward of virtue—in fact have little hope of future reward of any kind, and therefore but few of them would venture five or ten dollars on a next year's option.

It has been proposed, as a partial remedy for the evils of universal suffrage, to compel every one to vote. It

will be a sorry spectacle when intelligent citizens are driven like sheep to the polls. If we ever do reach that degree of degradation, we shall not be many removes from a monarchy, or revolution of some sort.

All halfway measures are of little avail. The evil needs heroic treatment. That man who has such a poor appreciation of the favors he enjoys under a free government, that he is unwilling to pay five or ten dollars for the privilege of serving as a director in its affairs, is unworthy of such a trust, and ought to be cast out.

THE RIGHTS OF MINORITIES.

ANOTHER evil in our body politic is that minorities have no rights, at least none which majorities respect. The majority consults only its own interests, and enacts extreme measures, without in the least considering the rights of the minority. This latter, after a period of oppression, gradually gathers strength enough to overthrow its opponent, and then does the same thing. In this way we go from one extreme to another; and as a result business is often disturbed for months, from the uncertainty as to which party will win. Of course nothing can entirely remedy this difficulty, but it can be modified by making congressional districts two or three times as large as now, and giving them two or three representatives. Three would be better, since that would allow of one for each of the two great parties, and one for the independents. Then if each one voted in Congress, on the final passage of every measure, the number of votes which were cast for him, we should have, as we ought to, a truly representative government. As it is now, a minority of the people may elect a majority of the representatives; and we have actually had two presidents elected by a minority of the whole population. It may happen at any time that many of the representatives belonging to the majority are elected by small majorities; and the minority members being elected by large majorities, which do not count outside of their district, the minority of the whole number of voters in the country may rule the majority for years at a time.

Every legislator, being elected for that purpose, ought to vote on the final passage of every bill. He might do so by mail, by messenger bearing his written decision, or even by telegraph; at all events every one's vote should be recorded for or against each measure. There is no excuse for dodging this responsibility, as is often done.

Minorities do occasionally, by obstructive measures, exercise an influence on legislation, but it is a bad one, causing great and expensive delays, with scarcely ever a result corresponding to the effort, since the majority generally carry the day at last, as they should have been allowed to do at first. For this there is no remedy, unless the people frown upon the thing. A very striking example of this vicious use of power occurred last winter in the Illinois Legislature. Three members, forming the rump end of a party, attempted to rule two hundred of their fellow members, and did rule them in so far that they prevented any action during two whole months, thus causing the State one hundred and fifty thousand dollars of extra expense, preventing all legislation during that time, and causing a great deal of worry for nothing, since two of the three finally concluded that a sensible thing to do would be to further the greatest good of the greatest number, by uniting with the greater number, and electing a senator. Bulldozing is bad enough in any case, but when calves and sucklings go into the business, it is carrying the thing too far.

In a democratic form of government, the only safe guide is that the majority shall rule, and the minority must submit. If the majority insist on being tyrannical, let them have their way at the outset. By this means the country will all the sooner see the effect of their measures, and if wrong, correct them.

A PURE DEMOCRACY.

To have a truly democratic form of government, the veto power should be taken away from the president, and the final ratification of all measures left to the people. In this way the latter would have a chance to become as well informed upon national matters, and the methods of, and reasons for legislation, as they should be in order to vote intelligently.

To carry out this idea Congress should sit from March 1st to October 31st. Then congressmen should be at the disposition of their constituents, to give all desired information upon what Congress had done. A large auditorium could be erected at a convenient point in each district, which all were free to enter. Then if each precinct selected one or more, to ask questions, the people would soon get a tolerably clear insight into matters of which they have, under the present system, scarcely an inkling. Some of them might be astonished at a revelation which I copy from the Congressional proceedings as reported in the papers.

"You are a lot of sap boilers."

"That was what Senator Plumb called Senator Morrill's constituents when his own sap boiled over, in recalling a snap game played on him. Mr. Plumb declared that he had been induced to vote for a bounty of two cents on maple sugar last year, to help Mr. Morrill's chances of election. Then he gave the whole sweet snap away.

"It is only a little detail of one of the many jobs in

the tariff bill of last session, but Mr. Plumb was angry when he explained it, and he made a sensation in the Senate. He would not have supported the maple sugar bounty, he declared, if it had not been generally understood that the bounty would be stricken out in conference committee. But it wasn't stricken out, and Mr. Plumb felt tricked, and he kicked. Incidentally the great American people were tricked. They had to pay more to the sap boilers for sugar. Mr. Plumb thought that he had been treated shamefully, but as to the people he had nothing to say.

"Later on he said that there was a senator present who had a letter from the other Vermont senator, Mr. Edmunds, in which Mr. Edmunds threatened to 'pair' against the tariff bill unless the maple sugar bounty was imposed."

Thus great laws are made!

But the great objection to the present method of making the laws, is that the country is ruled by parties, and that a party often continues to frame the laws long after it has ceased to represent the majority of the people; or, if it does not do that, it obstructs the passage of such laws as a majority of the people desire.

However, this method has become so engrafted upon our political system that the people seem to consider it a necessary evil, and, although many realize its defects, they see no way out of the difficulty, and a great number consider parties necessary.

I do not, by any means, wish to convey the idea that politicians are necessarily bad men, for many of them are good, and honestly wish to serve their country; but they all think that good measures can be adopted and carried out only through party organizations, and consequently that their own views must conform to those of the party. The dominant feeling among politicians is epitomized in a short paragraph which I copy from a report of the

proceedings of Congress, published in the New York *Herald* of April 18, 1897:

"Mr. De Armond, of Missouri, one of the (Democratic) leaders, . . . defined the position of his faction. His contention was that no matter what policy the Republicans might adopt, it was the duty of the Democrats to oppose them."

Like the professional soldier, who becomes so infatuated with fighting, war talk, and camp life, that he must, when hostilities break out, join one side or the other, and fight for his cause, right or wrong, the partisan politician must espouse some partisan policy, and fight for it. Indeed, the idea is no longer veiled, but every political struggle is plainly spoken of as a "fight," which it really is, between two hosts, each contending for the mastery.

It seems to me that the only and proper solution of the difficulty is to confine the efforts of Congress to the duty of preparing and formulating projects of law, which the people must adopt before they are put in execution. The people, being scattered, are more independent in reaching their conclusions, and cannot be so easily marshaled into two great contending hosts. Besides, they do not depend on party patronage for a living, which the politician may safely do, since he knows that if he is beaten in a popular election, the president, governor, or some other official, may still give him a fat office.

Some of the old, and as we often think them, "effete" governments of Europe long ago adopted this plan, at least in certain cases, thus becoming, for the time being, more democratic than we have ever been, and appealed by *plebiscite*, or *referendum* to the decision of the people.

Under the system proposed above, the principal function of Congress would be to prepare bills for the people to ratify or reject. In many cases the bill, as finally de-

cided upon, would be submitted as a whole, and also various separate amendments, restricting, modifying or enlarging its action. With all the facts ready to be presented to them, the people could, at the end of February in each year, finally decide the fate of all measures; and it is quite probable that they would, by so doing, be much better satisfied than they are now, since they ought to understand the scope of all measures better than they do now.

In case of war, and other great emergencies, the people would necessarily be compelled to delegate full power of action to Congress; but they might decide whether to declare war or not. Our telegraph system is so comprehensive that a president's proclamation could summon electors to decide any weighty matter on five days' notice, and in another five days their decision could be known.

To provide for having proposed laws presented to voters in the best possible shape, the House of Representatives and Senate might be constituted a little differently. Any citizen of the United States by birth ought to be eligible as representative of any district. The two dominant parties, who are always looking out for the spoils, would doubtless select candidates from the district; but a respectable minority might prefer some statesman out of the district, and possibly from another State, who would devote more attention to national, and less to individual and party interests. And why should these people be denied this privilege? If we are capable of self-government, why limit us as to where we choose our representatives? There is no good reason for such a limit. A great statesman might represent several different districts; that is, he might represent a certain number of voters in those districts. His influence, would, of course, be limited to the number of those who voted for him.

I know people will hesitate about adopting new ideas; but they should remember that the groundwork of our system was laid by those who felt somewhat uncertain as to the success of a great republic. Before our time no great republic had ever, for any long period, held its own against ambitious leaders; and therefore the founders of ours proceeded very cautiously. They acted as if they thought it really necessary to protect us against ourselves. They were afraid to trust us with too much liberty. But after a century's trial we need have no such fears. We are to be trusted, even if we desire to elect a representative from some other district or State.

And the Senate should have more stability than it now has. It ought to have some members for ten years or for a lifetime. The governor of a State, for instance, who had served three terms, ought to be better able to serve his State in the Senate than almost any one else. If he were given, as a reward for long and faithful services as governor, a certain tenure of office as senator, the country would be the gainer. And the judge of a superior court, after a certain number of years' service, would be the very best of all men to assist in shaping the laws, to detect any conflict with existing statutes, to point out unconstitutionality, etc. There ought to be such a judge on every committee in the Senate. Nor would it be a bad idea to reward a representative who had served several terms with a seat in the Senate during a specified period. There is too little of the reward of merit in our laws, and too much of the rotation idea, which seems to be that all those who cannot earn a living attending to their own business should be given a chance at the public pap. Let us try a little experiment in the way of offering a reward of merit to statesmen.

IMMIGRATION.

THERE are also in our immigration laws great evils that cry aloud for remedy.

So long as a great number of farmers and farm hands came to our shores, the evil was not serious; but those who come here of late years go into the factories and workshops, or hang around the cities, thus crowding still further those avenues of labor which are already overcrowded.

Probably a great many Americans who have been accustomed to glorify our country as being "the land of the free, and the home of the brave," will shudder at the thought of losing the prestige we have gained, of being the only country in the world which affords an asylum to the oppressed of all nations; but the naked fact is that the most of those who come here now have an idea of freedom and bravery quite different from our own. To them freedom is license; the right to make war, as individuals, upon those who differ from them, and who only ask the privilege of pursuing their own course unmolested; the right to prevent others from working for whom they please, and on what terms they please; and their bravery is shown in beating, and occasionally killing, those who ask only for the privileges which the law grants, but does not guarantee to them; in smashing windows, breaking machinery, pouring sulphuric acid over goods, and an occasional child who may happen to be in the way, as was done lately near New York City; in murdering policemen who are trying to bring them to justice, etc., etc.

We don't need any more of this sort of people. The more we get the worse it will be for us. We have already "bit off more than we can chew," as is proven by the fact that they are "chawing" us. We ought at least to stop receiving immigrants for awhile, in order to digest and assimilate those we now have. A heterogeneous population is always a source of danger to any nation. Such immigrants as have come lately add to our weakness rather than to our strength. Few of them are Americans in feeling, and still fewer would make good soldiers in case of war. Besides that, we have already a population and wealth that would enable us to defy the world entire. We could put into the field and maintain for years, on a war footing, three to four millions of soldiers, which is more than the whole world could land on our shores and maintain for a single year. Why then divide up this rich heritage among strangers, and thus make it more and more difficult for our descendants to earn a living?

Our population has quadrupled in fifty years. Should it be three times as large as it is now, at the end of another half century, those who live in 1950 will have a much harder struggle for life than we have; and then, supposing it should only double in the succeeding fifty years, we shall have four hundred millions of inhabitants in the year 2000. People will doubtless say that the Creator will provide for them all. I don't doubt it; but what sort of provision is made for the Chinese in China? Those who think it will be an easy thing for three or four hundred millions to get a living in these United States will do well to read up somewhat as to the manner of living in China. A late writer, speaking of the Chinaman as seen in his native land, says: "He is so busied with keeping the breath in his body that he has no time to cultivate the finer sensibilities. One has only to stand on the slightly raised bridges in the streets of

Canton and look down into the dark, narrow passageways below to understand why everything like sentiment is lacking in his character. The ceaseless flow of yellow faces, hard, worn, materialistic, is terribly impressive. The love of money, which in China is only the love of existence, is written in every line, in every feature. The struggle here is intense—a struggle for life. The faces in American streets have usually the proper amount of contentment. Only in the lowest strata do we see much of the hard, haggard face. But here, Western proportions are reversed. The submerged tenth has become the overwhelmed nine-tenths. The animal element in our nature, which reveals itself in the time of awful tragedies, as in the maddened, trampling crowd, struggling out of a burning theater, is written largely in the thronging multitude.”

Our grandchildren may have to face a state of affairs something like the above, unless we put a stop to this wholesale immigration.

Timid people will be ready to object that we have no right to shut out others who come from densely populated countries to ours, which is thinly peopled. Were ours a new country I should agree with them. I have always claimed that our ancestors did very wrong in acknowledging the claim of a few hundred thousand Indians to own a continent, capable of sustaining several hundred millions. Their acknowledgment of this claim has caused us great trouble, which might have been avoided by saying to them, “Noble Red Men, you have too much land, vastly more than you need, whereas we come from a crowded country. Our Great Father gave the earth to all his children, and we claim our share. You don’t own all this country simply because you happen to be here, and there is every evidence of your having dispossessed another race which lived here before you. We don’t wish to dispossess you, but we must have land

to cultivate, and shall take it. We will give you some indemnity, not as a right, but to show you our good will." Instead of taking this firm, just course, our ancestors, by treating a few Indians as rightful owners of a continent, added to the self-conceit of which they already had a surplus, and we have been the sufferers.

But any fair-minded person who will go to New York City, and see the immigrants who now come into the country, will very soon satisfy himself that not one in a hundred—possibly not one in a thousand—would come here if the country were in its primitive state. They are not of the stuff which impelled our forefathers to settle in a wilderness, to cut down forests and clear up a country teeming with bloodthirsty savages; to go about their daily toil with an implement of labor in one hand, and a musket in the other. They come here because we, following in the footsteps of our fathers, have transformed a howling wilderness into one of the most productive countries in the world, and which, in the number and variety of its advantages, surpasses all others. They have no part nor lot with us. The blessings of our country, for which alone they come, are ours by the right of creation; and we are under no moral obligation to share them with those who come now.

Let those people who find themselves too cramped in their own country go to Asia, to Africa, or to South America, and redeem a wilderness, as we have done. There are yet vast regions in those three continents which can be redeemed with much less effort and privation than were necessary in our case. Those nations who send us so many immigrants have not the shadow of a claim on us to furnish their people an asylum, and we allow ourselves to be imposed upon by receiving them. They send us their poverty-stricken and vile, who come to get our wealth away from us, while we send back only our best and richest citizens, who go to disburse funds

among the needy who prefer to stay at home, and have the money brought to them; so that we get the worst of it at both ends of the bargain; and besides the poor and the vile, they send us thousands of malcontents, believers in communism, socialism, nihilism, and every other ism which seeks to overturn well-ordered governments. If we refused to receive them, as we should do, they would necessarily stay at home, and would soon gather strength enough to right the wrongs which oppress them.

We have been for years the safety-valve of all Europe, and we have done the safety-valve business long enough. Let us stop now, and allow them to make their own safety-valves, and use them at home. Where would our good mother England be now if we had not furnished an asylum for her rebellious subjects? Either under a different regime, or in the throes of a revolution. Her nobility own the greater part of the land, which they keep in private parks, or in large holdings on which poor tenants pay exorbitant rentals while we have given to each one of her poor who came here and asked for it, a farm of one hundred and sixty acres. Had these people all staid at home, they would doubtless have invented, long ago, a cumulative tax, or some other method of relieving this pampered gentry of their plethora of broad acres, thus leaving us some new ground to give our children, who must now go without.

Let us keep this great country for ourselves and our children. We can profitably spend the next fifty years in converting the heterogeneous mass of which our population is now composed into a homogeneous nation. If by that time those nations which now send their surplus to us shall have settled up the wilds of Asia, Africa, and South America, and it shall seem that we have less than our proper ratio of inhabitants, we may then decide as to taking another lot.

Other timid citizens will ask how we can shut out the

citizens of other countries, and not subject our own from being shut out by them.

In the first place we can provide that no one shall be allowed to vote unless born in the country. To this there will be no objection.

Secondly, we can make it necessary that every proposed immigrant shall bring five hundred dollars and a certificate of good character, or else not be allowed to land.

Other countries may, as a reprisal, impose the same conditions upon us; but few, if any, will do so, for they are generally glad to see an American, even with but little money, and their hearts leap for joy when he has a good deal, since they are certain that he will spend it all abroad. And if they should make such a condition, it would not affect us, since it is not worth while to go to any country which we wish to visit with less than five hundred dollars in one's pocket.

**AUTOBIOGRAPHY
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I WAS born March 11, 1829, in Hampden, Geauga County, Ohio, about two miles south of Chardon, on the farm of my grandfather, Chandler Pease, who went there from Longmeadow, Connecticut, somewhere about the year 1811, with his wife Beulah, and two children, my mother and her brother Albert. My mother was born in 1807, and my father in 1790. His birthplace was Springfield, Massachusetts. His father's name was Gad, and his mother was a Buckminster.

In 1832 my parents moved to Chardon, and about the same time my grandfather sold his farm in Hampden and moved to Madison, in the same (but now Lake) County. He had joined my uncles Albert and Luke in buying a property on which was a dam and mill site, on Grand River, where they proposed to erect a saw and grist mill; but it was found impossible, owing to the frequent and tremendous freshets, to maintain a dam, consequently the enterprise failed, and my grandfather was compelled to sell his property to pay the debts incurred; and the poor old gentleman, who had cleared off the trees, built a nice large frame house, with barns, and all the out-buildings necessary for a well-stocked farm, was now obliged to go to peddling and tinkering for a living. This made a great impression on me, since he occasionally took me with him. He had very little use of one arm, as it had been crushed by a log rolling over it, still he could solder tin pans and repair clocks (they were then made entirely of wood) as well as any one. He never complained, was always in a good humor—especially when

he had plenty to do—and, as a reward, died a comparatively painless death, but away from home, and among strangers.

I don't know when these reflections came upon me, but I do know that I resolved, at a very early day, not to be poor in old age. Wealth cannot insure happiness, but it may provide one with shelter and the wherewith to feed and clothe himself in his declining years. Still, in order to accomplish this, he must often steel his heart against his best friends and his dearest relatives, who beset him with all sorts of schemes, and endeavor with all kinds of pleas to get his money away from him. His wife wants to live in a style beyond their means; his children seek enjoyment without labor; his friends wish him to lend them money to go into some speculation where they have all the chances to make, and he all the chances to lose; consequently he cannot give himself up to enjoyment because he must keep his generous impulses in continual restraint.

I think one pays his indebtedness to his parents by bringing up his own children properly, and that when they, after having had all the advantages he could be reasonably expected to give them, reach the age of manhood and womanhood, his obligation to them ceases, and he should then be free to provide for his old age, and do whatever he may choose to do with his property. There are, to be sure, cases where the children should support their parents, and where parents should maintain their children after the age of maturity, but such cases should be very rare.

From Chardon my parents went, in 1836, to Manhattan, Ohio, on the Maumee River, some two miles north of Toledo. I think it is now called North Toledo.

In order to reach Manhattan we took the steamboat Sheldon Thompson, at Fairport, and went by way of Detroit to the mouth of the Maumee River. Of course

we stopped at various points on the lake to discharge and receive freight and passengers, so that our progress was very slow. We also had a bad storm which compelled us to spend a day or two at Huron. The Sheldon Thompson was a small boat, drawing very little water, and was tossed about fearfully in storms. She sat so low in the water that even small waves washed clear over her main deck, from one gangway to the other. When we reached our destination we found the Indians still in possession of the country, but they were removed not long afterward. The other inhabitants were French Canadians, generally swarthy, and often having squaw wives.

It was expected that Manhattan, being the terminus of the canal which was to be dug from Cincinnati to Lake Erie, would become a second New York City. My father invested his all there, and consequently when the town collapsed lost everything. So long as the town grew, as it did rapidly at first, he, being a painter, had plenty of work; but, when the panic came and the banks all broke, so that their notes became as valueless as was Confederate money at the close of the Rebellion, he had nothing with which to buy food, and we were for some time almost at the starvation point. At one time the only meat we had was bacon, which smelled so badly that it was impossible to eat it. We were then five robust children, and had ferocious appetites. I remember that once when our mother gave us some biscuits with a little coarse molasses rubbed over them, we thought it a great treat.

From the fact that the Indians, Canadians, and others, were counted in as part of the inhabitants, our population entitled us to a liberal portion of the State school money; consequently we had a fine public school and a large library, of which latter I made good use.

Several incidents which happened at this time made a lasting impression on my mind:

One day I saw a drunken Indian lying by the side of a big log, and mounting the log I sprinkled some water in his face, which sobered him so much that he got up and ran after me. My legs were too short to carry me very fast, and soon, looking over my shoulder, I saw him reaching for me; I made a desperate spurt and barely eluded his grasp, which saved me, because in reaching forward to grab me he lost his balance and fell. This gave me time to get away.

One day when I was playing with the boys on the street, a man came along driving a lot of cattle; he offered a couple of shillings to any boy who would help him drive the stock to Monroe, some seventeen miles distant. The prospect of coming into possession of such an immense sum was to me irresistible, and I immediately started off with him. When four or five miles away, my father rode up behind us, gave the man a piece of his mind, cut a long, limber gad, and made me face about and start for home. A brisk movement of the gad in my rear, which often reached further than I had calculated for, and this accompanied by such remarks as, "Run away from home, will you?" "Go off without asking your parents' consent, eh?" etc., kept me in a brisk trot, and the return journey was made in quick time.

At this period I must have been quite a bad boy, although it seems that I did not always get credit for it, as the following incident will show: Some forty years later I met, in Kansas City, a lady who asked me if I had ever lived in Manhattan, Ohio; on receiving my affirmative answer she said that she had often heard her sister, Mrs. Nichols, who lived in Manhattan forty years before, speak of a nice little boy named Charles Stebbins. This reminded me that I used to creep into Mrs. Nichols' garden at night and steal her watermelons!

The following winter I contrived in some way to get

an old pair of skates, and became quite expert in using them. They had been in their young days quite a fancy pair; the forward end of the skate iron, instead of terminating abruptly as they generally do nowadays, was carried up four or five inches in a graceful curve and brought down over the toe of the boot.

One day toward spring, when the ice was already quite weak, I was skating on Mud Creek, some distance from home, when I ran into an air hole. In falling, I put out my elbows and thus caught on the ice, which held me up. But in trying to get out, one of the gracefully curved skate ends caught in the grass, or reeds, at the bottom of the creek, and I could not get it loose. I stayed there several hours in the water up to my armpits, and holding on to the edges of the air hole with my elbows; but, as it was a warm afternoon, I did not suffer from the cold. At last by some lucky twist of my foot it came loose, and my comrades helped me out.

At the age of eight I was a very good swimmer, and noted for being able to swim an unusual distance under water. All the good swimmers used to dive from the steamboat wharf, where a long ship's plank had been run out some fifteen feet over the water to make a spring-board. One day when a number of men and boys were there, I dived from the end of the springboard and went to the bottom of the river, which was fifteen or twenty feet deep, to see how many clams I could find and bring up. This, and swimming under water as far from the wharf as possible, were favorite feats of the swimmers. Soon after I had dived, Dr. Chase, supposing I had swam off from the dock to show how far I could go under water, dived from the same place. I, with my hands full of clams, started up about the same time, and thus our two heads came together with a crash. As the doctor was quite a large man, and with a skull much harder than mine, I got the worst of the encounter, al-

though his scalp was laid bare also. Mine had a dreadful gash, reaching entirely across the cranium. It seemed to me that I had sense enough to swim to the wharf and clamber out, but the doctor always claimed that he swam out with me, and he was very likely right; however, I went home in a dazed condition and remained so for several days. Whether it seriously affected my intellect or not, I must leave others to judge.

In 1838 I stole my passage on a steamboat running between Toledo and Cleveland, and landed in the night at the mouth of Black River, where the town of Lorain now is, whence I set out on foot to find the house of my uncle, Levi Loveland, some seven miles distant. Mr. Loveland was the husband of my mother's sister Hannah. On the steamboat I had made my supper from the contents of the slop tub into which the refuse from the cabin table was emptied, and I recollect particularly the relish with which I ate some dipped toast.

From there another uncle took me, not long afterward, to the house of my Uncle Luke. The sawmill, which was then in operation, was a source of never-ending delight to me, and I watched the various operations connected with getting out logs and turning them into lumber, with great interest.

One day one of my uncles let me go with him on a log raft which they were floating down the river to put in the mill pond. When part way down the raft broke in two, throwing us both into the water. I swam ashore and carried a pike pole, which I had in my hand at the time, with me; but my uncle, who could scarcely swim at all, had a hard time in saving his life, as the river was greatly swollen by recent rains.

Another time, while my uncle was arranging a log on the carriage in order to saw it, I slipped down under the mill, and got on one of the horizontal waterwheels in order to have a ride when the water should be turned

on—as it was soon after. With both arms around the shaft to keep from being thrown off, I went flying around with the water splashing all over me. Probably I should very soon have become dizzy, been thrown off and battered to pieces; but my uncle, having missed me, stopped the mill and hunted me out.

Between my uncle's house and the milldam was quite a high and steep precipice, which became one day the subject of a discussion, which I overheard. Some claimed that it could be scaled, while others thought not. After looking at it several times and thinking the matter over, I resolved, without saying anything to anybody, to try it, which I did. By dint of clinging with my fingers to the ledges of rock and, whenever possible, sticking my toes into the crevices, I had almost reached the top, when something gave way and I went bounding over the sharp edges of the rocks to the bottom, which I reached senseless and bleeding. How long I had been there is uncertain, but probably not very long, when one of my uncles happened to pass, and found and carried me to the house. The first thing I became conscious of was, that some one was picking the little particles of dirt and stone out of a cut in my forehead, with the sharp point of a penknife. Almost all the cuts were on top of my head, which seemed to show that at some point I had fallen quite a distance, head downward, striking on sharp rocks, which not only caused the cuts, but had also stunned me. None of the cuts were serious except one broad, deep gash at the top of the forehead just at the roots of the hair, which made a considerable scar.

While in Madison this time I saw a good many Mormons baptized in the river. Joe Smith had located the temporary Mormon headquarters and built a temple at Kirtland, some fifteen or twenty miles from my uncle's house, and sent his apostles to preach all through the surrounding country. They made many converts, all of

whom were baptized by immersion. I remember climbing far out on a large sycamore limb which hung over the river, and enjoying the baptismal ceremonies as a spectator. Once after that, in Boonville, Missouri, I saw people of both sexes baptized through a hole cut in the ice of the Missouri River. This sousing of men and women with their clothes on into the water always struck me as ridiculous rather than awe-inspiring, as such solemn ceremonies should be.

Late in the fall of 1839 one of my uncles took me to Fairport, paid my fare, deck passage, on a steamboat, gave me a little box of provisions, and started me for home. The weather being very cold I spent the most of my time crouched near one of the smokestacks. The first night out it rained and sleeted all night, and what little sleep I got was obtained lying on the wet deck, as near the chimney as possible. The harbor of Cleveland, which was then quite a small town, was frozen over with ice an inch or two thick, which the steamboat had to break in order to make the landing.

Soon after I reached home my brother George and myself were apprenticed to Benjamin Franklin Smead, from Steuben County, New York, who had established a weekly paper in Manhattan. It was called, I think, *The Manhattan Advertiser*. The first year we were to receive our board, washing, and \$2.50 per month, each. A boy thus apprenticed was called in those days a "printer's devil." In order to reach the "case" and learn to "set type" we each had to stand on a couple of empty type-boxes. No boy should ever be compelled to remain in one position hour after hour as we did. A boy's joints and muscles are too tender for such a strain, and I attribute the knee trouble, which came upon me in later years, to the fact that I was compelled to stand so much and so long in one position. My brother George, at the age of thirty-two, had something of the same

trouble, but he only spent a short time at typesetting while so young, whereas I kept on for nearly two years.

The paper was printed on an old-fashioned "Washington press," and the "devil" inked the "forms," as well as himself, with hand rollers. He was generally a sorry sight when the presswork was done.

Early in 1840 Mr. Smead died, and a butcher tried to carry on the business, but soon gave it up.

I then went to work in a printing office in Maumee City. I forget the name of the paper published, but the proprietor's name was Hosmer. At the head of his household was an old virago—at least she seemed so to me—who served as housekeeper, cook, and general worker. She compelled me to eat everything on my plate before leaving the table. This I consider a very cruel and harmful custom, but as I have since known parents who did the same thing, I presume I was too severe in condemning the housekeeper. Many people think that when they eat what might otherwise be thrown away, they save it; whereas, it is really lost, because what is eaten beyond that which one craves remains undigested and unassimilated. It not only fails to assist in nourishing the body, but it actually does harm, since it clogs the digestive organs and deranges the stomach and liver, thus sowing the germs of disease.

When a child helps himself to food and takes too much, there may be some reason for punishing him; but when he is helped by others, as is generally the case, he should not be blamed if he gets more than he wants.

This being in 1840, year of the Harrison campaign, I soon became an ardent politician, and took great delight in assisting at the erection of log cabins, and in the singing of campaign songs, such as "Tippecanoe and Tyler too—with them we'll beat little Van, Van, Van is a used-up man."

In the autumn of 1840 a great celebration was held at

Fort Meigs, on the east bank of the Maumee River, opposite Maumee City. A great many steamers loaded with military companies and other passengers came from different points on Lake Erie, and went up the Maumee to Perrysburg, just below the site of the old fort. General Harrison and many noted men from all over the United States were there. During the night a sham fight was to be gone through with to represent Harrison's victory over the Indians years before. I ran around all day trying to see everything worth seeing, and feeling, toward night, very tired, lay down to sleep, intending to wake up in time for the sham battle; but notwithstanding all the noise of cannon and musketry, I slept, very much to my chagrin, until morning.

The following winter was a bitterly cold one, and I was quite thinly clad. Having to get up early in the morning, in order to deliver the papers both in Maumee and Perrysburg, I often suffered from the cold.

During the summer of the following year my father received a visit from the Rev. Ira Ingraham, of Lyons, New York, the husband of his sister Deborah, who invited him to send a couple of his boys to Lyons, where he would put them in the way of getting an education. In the fall my father put my brother George and myself on a steamer for Buffalo, whence we were to go by canal to Lyons. The trip on the canal boat was very interesting, principally because the orchards were full of apples, of which we had hitherto seen but few. Whenever we wanted apples, the steersman would swing the stern of the boat up to the bank of the canal, and then we jumped off, filled our pockets, walked to the next bridge and jumped down on the boat as she went underneath.

We reached Lyons about midnight, inquired the way to our uncle's house, startled the whole family by pounding on the door, and were, as soon as we made ourselves known, most hospitably received. Some months after-

ward I went to live in the family of Mr. Taft, a deacon in my uncle's church. The only matter of interest which I remember in connection with my sojourn in that family is that Mrs. Taft seemed to think me somewhat high minded, and in order to curb my pride set me to washing dishes and mopping floors. These things I had frequently done in my aunt's family, but only when she had no servant. Naturally enough a boy rebels at being compelled to do women's work, and I felt it all the more keenly because there were in the Taft family several daughters, and a son about my own age, who were not compelled to do such work.

From there I went to work as devil in the printing office of Morley & Cole, which I left to go in the family of a Mr. Harrington, a potter, his wife fancying that as they had no children they might adopt me; but they soon found a boy too hard to manage, so that when the Rev. John A. Murray, of Geneva, came with his wife to visit them, they readily gave me up to him, and I went to Geneva with the understanding that I was to take care of the horse and cow, make the fires, and do all I possibly could, nights and mornings, for my board and clothes, with the privilege of attending school in the middle of the day.

The principal of the Union School to which I went was Mr. Isaac Swift, who proved to be the greatest benefactor I ever had. Finding that I was very anxious to learn, he offered, the following spring, to take me into his family, where I would have much greater opportunities for study than at Mr. Murray's, and I gladly accepted the offer. He put me into the advanced classes, where I was forced to study hard—he helping me at home—in order to catch up and keep on with those who had had greater advantages than I; consequently I improved very rapidly. There was but one class in the school studying Latin, and they were reading Virgil.

One may imagine the efforts I was obliged to make in order to learn the Latin grammar, and keep up with the rest of the class in translating the *Æneid*; however, I was more fond of mathematics than of the classics, and very soon outstripped all the others in arithmetic, algebra, and geometry.

At the age of fifteen I was prepared for college, and, on account of being the best scholar in the school, was entitled to a scholarship, which meant tuition and room rent free, in Geneva (now Hobart) College. Professor (of mathematics) Webster, of that college, was one of the trustees of the Union District School, and the college trustees had, through his influence, agreed to donate each year a scholarship to the best scholar of the Union District School; but their rules did not allow one to enter under the age of sixteen, therefore I must wait a year. To fill up this gap Mr. Swift proposed that I should act as his assistant, at a very moderate salary. I taught in a little room adjoining his, and had all the advanced classes.

Whenever one of my pupils, many of whom were older than myself, was unruly, I sent him out to the principal, who punished him more severely than if he had behaved badly in his room. His method of discipline was the best I ever heard of—at least so far as fitting young people for usefulness is concerned. He made no effort to keep the school quiet, and it was, consequently, very noisy; but this, according to my idea, fitted the boys all the better for the active duties of life, since almost all business has to be transacted in the midst of noise.

At the age of sixteen I entered Geneva College, of which Benjamin Hale was president, as freshman, and went immediately to the head of the class. Having but little money I was compelled to resort to the most rigid economy in order to maintain myself, and buy the necessary books. At the end of the first term in the sopho-

more year, being very short of funds, I found it necessary to earn some money.

Luckily for me, John C. Merrill, who was then publishing a daily paper, and doing a general job printing business in Auburn, had just written to his father, Ira Merrill, publisher of the *Geneva Courier*, to send him a journeyman printer. Although I had never thoroughly learned the business, Mr. Merrill thought I might do, and to save railroad fare I footed it to Auburn. John C. was quite disappointed at not finding me up to the standard, because he wanted to put me on book work; nevertheless he gave me the job, and at journeyman's wages too. Through Mr. Lynch, an employé in the office, who, like myself, afterward became a telegrapher, I soon learned to do very well on book work, and was also enabled to earn extra wages, because when the regular day's work was done I could set type until midnight, and sometimes later, on the morning paper. This not only paid well but was very interesting, because the telegraph had just been completed from New York to Buffalo, and the compositors always had the news in advance of the public. The Mexican war was in progress, and consequently the reports were often intensely exciting.

During the day I was employed on a book being published for the Rev. John Newland Maffitt, a celebrated revivalist of those days. On Sunday I often attended the services held in the penitentiary, where Mr. Maffitt frequently preached, with wonderful effect, to the prisoners. His influence over them was so great that hundreds would shed tears, sob and pray, while the others, if less demonstrative, were wrought up to the highest pitch of excitement.

I gave up my position in time to return to Geneva at the commencement of the next term in college, where a bitter disappointment awaited me. A young man of New York City, now Bishop Paret of Maryland, who had

had advantages greatly superior to mine, had, during my absence, entered the class, taken my place at its head, and shown himself able to keep it.

At the end of the term, being out of money, discouraged, and more or less broken down in health from not having had sufficiently nourishing food, I gave up the struggle and left college. This seemed to me the destruction of all my prospects in life, but in later years I concluded that it was the best thing that could have happened to me, since it sent me out into the world to learn how to earn a living.

I bought a recipe for making a chemical soap with which to take grease spots from clothing, made up a batch and started West on foot, peddling it out in little cakes at a York shilling apiece. Never having visited Niagara Falls I resolved to take that in on the road home. There I met a classmate by the name of Shipman, who showed me the sights at his own expense; and I enjoyed one not vouchsafed to visitors now: that of viewing the Canadian Fall from the top of the tower which then stood on the brink of the fall, a short distance from Goat Island. This tower, being thought too much exposed, was afterward removed.

Not having had much success in selling my soap, I reached Buffalo tired, and out of money, but here fortune favored me again, for one of the first persons I met on the street was the son of the president of Geneva College, Benjamin Hale, Jr., who lent me a couple of dollars, with which I paid my fare, deck passage, to Sandusky. I thus escaped a long, weary trudge up the shore of Lake Erie. From Sandusky I walked to Birmingham, in and around which place lived my uncles, Luke, Henry, and Elam Pease, and not far off, my mother. And here I had another bitter disappointment, for instead of finding my mother living independently in some sort of comfort, I found her doing the housework of a large family

in order to support herself and my youngest brother, Henry. This was a great mortification to me, because I had never had any intimation of the fact. She, knowing that I was struggling to get a college education, had purposely kept all her troubles from me, and I had never thought to inquire into the particulars of her mode of life.

At this point I think I may be excused for calling attention to the circumstances which have caused the peculiarities in my character, and that have gained for me the reputation of being very "eccentric," a "crank," etc. During my young days, while I was struggling to get an education, I felt obliged to economize in every possible way, and especially in clothing; and I very soon learned that society did not receive into its fold—at least not with cordiality—shabbily dressed people. Of course I would not go where I felt that I would not be welcomed, and therefore soon formed the habit of looking to my own thoughts for companionship. After leaving college, the maintenance of my mother and young brother and sister devolved mainly upon me, consequently, the need of economy was just as great as before. Hence, for want of associates, I formed my opinions alone, without the discussion and comparison which result either in modification or entire conformance to the generally accepted "public opinion." So far as I can see, my eccentricities only affect other people in so far as the disposal of my property is concerned; and there are so many rich men who do not satisfy the public in this respect that my case is not sufficiently rare to constitute me, for this alone, a crank.

As soon as I could get anything to do, I went to work. My first job was cutting and shocking corn. As I knew nothing about the business, the first high wind blew the corn down, which I learned some time after getting my pay for the work.

After that I went to work on a machine for drilling wells in rock. As soon as possible I rented a house for my mother and bought her a loom, with which she thought she could earn her own living. In her young days the material for the family bedding and clothing was mostly made at home, the women spinning and weaving the flax and wool which every one raised. Early in the winter I got a position in a country store as under-clerk, at six dollars per month, and board.

The next year (1848) a telegraph line was completed from Buffalo to Detroit, and an office opened at Milan, which was then an important point for shipping wheat and other grain, it being at the head of a ship canal connecting it with Lake Erie, and the principal market of a large grain-growing region south of it. As yet there were no railroads west of Buffalo. Hearing that telegraph operators were in demand, I took advantage of the first holiday—July 4, 1848—walked to Milan and bargained with the operator, J. H. Wade, who afterward became president of the Western Union Telegraph Company, to teach me the art, which I began to learn about the 1st of August. I worked night and day, and made rapid progress; at the end of three weeks I could send and receive dispatches about as well as my teacher, which proved very fortunate for us both, since just at this time (I had been learning seventeen days), Mr. Wade received a dispatch that his wife, whom he had left in Michigan, was very ill. He started immediately to see her, leaving me in charge of the office. Although I had learned to send and receive dispatches, I had neglected one very important matter, and that was the care of the Grove battery which was then used for working the register. Reading by sound was as yet undreamed of. Luckily for me a Mr. Tubbs, whose son Fred afterward became prominent in telegraphy, had paid some attention to the battery, and showed me how to manage it. Without his

aid I could have done nothing. As it was, I was able to transact all the business, which was quite large, to the entire satisfaction of the company, and on Mr. Wade's return I was given charge of the office at Maumee City, which had just been opened.

The experience I had had at Milan made me a very good operator, and at Maumee I had still greater opportunities for improvement. Having but few dispatches to send or receive I spent my time listening to the click of the register, and could soon read by sound almost all that passed over the wire. Maumee being about halfway between Cleveland and Detroit, at which points were the main batteries, and the line being very badly insulated, I was often called on to receive and repeat dispatches between those main offices. In those days of poor insulation operators were obliged to turn the adjusting screw of the relay constantly, when dispatches for them were coming, and were consequently unable to copy them from the paper until all were received. This caused a great delay, to obviate which, whenever I had this repeating business to do, and he could help me, Mr. H. T. Smith, editor of the paper there, kindly copied dispatches for me as I read them off to him. Sometimes, however, his services were not available, and I thus began to read and copy by sound. For a long time, however, I did not dare tell any one of this for fear it would be thought unsafe and unreliable. Previous to this time some of the operators had carried on short conversations among themselves by sound, but I think no one had attempted to receive commercial dispatches in that way, and that I was the first one to do it successfully and continuously, as I did, after that time.

But when in 1895 I mentioned this belief of mine to J. B. Taltavall, publisher of the *Telegraph Age*, he told me, very greatly to my surprise, that the honor of having been "the first practical sound reader" had, in 1886,

been adjudged to James Francis Leonard, of Frankfort, Kentucky; and further, that the "Old Timers" had, on July 29 of that year, dedicated a monument to him at Frankfort in recognition of the fact. My surprise was increased by the recollection that I was, in 1850, employed in Cincinnati on the same line with him, but not in the same circuit (he being in the one between Maysville and Louisville, whereas we worked to Pittsburg), and I had never heard of his being an operator of extraordinary ability, although universally popular. According to the inscription on his monument he was born September 8, 1834, and died July 29, 1862. He was, therefore, barely fourteen years old when I began to receive and copy by sound. In view of the facts that in the early days of telegraphy it was thought that it required a man of mature age to fathom the mysteries of the occult science, for which reason youngsters were not encouraged to learn, and that the experience of several years was necessary to show that the young fellows were the most apt in learning to manipulate the key, and to read and copy by sound, it would seem highly improbable that a youth of fourteen had, at this early day, outstripped all the rest. I think that Mr. Leonard himself, had he lived, would never have put forward the claim, and that the monument is the result of the appreciation of his good qualities as a man, for he certainly was one of the best that ever lived. This action was made easy by the fact that the great majority of the early telegraphers went into other business, and, probably, like myself, never heard the question mooted, and therefore had no voice in the matter. I quit the business in 1862 and paid no further attention to it.

There were so few operators in 1848 that each one knew something of the others. The most expert one that I knew, and I made his acquaintance in 1849, was A. B. Cornell (afterward governor of the State of New

York), and I considered him at that time my superior in receiving and sending dispatches, although not in general knowledge of the business. He may very easily have been the first to receive dispatches by sound, but I never heard of his having done so. However, I feel sure that he was a more expert operator than Mr. Leonard.

The learning to read by sound and the repeating which I did at Maumee were very beneficial to me, and in the fall of 1848 I was considered a first-class operator, and as such promoted, early in October, to the charge of the office in Sandusky City, receiving the munificent salary of \$29 per month, or more correctly speaking, \$350 per year. But Colonel Speed, the president of the company, was so well satisfied with my efforts that he voluntarily allowed this salary to date from August 19, 1848, the day on which I took Mr. Wade's place at Milan, whereas my successor at Maumee only received \$20 per month; and Mr. Wade was paid but \$400 per annum for himself and son, the latter acting as messenger.

In the following winter I had an adventure which nearly cost me my life: One Sunday I went skating on the bay with Jack Williams, the O'Reilly operator. We skated until completely tired out, and then went home and to bed. I woke up early in the morning, an hour or two before daylight, and found that it had been raining. Fearing that I should have no more skating that winter—the season being then far advanced—I resolved to have another hour or two of the fun. I found the ice covered with a thin sheet of water, but being still good, I struck out on the bay, making a long sweep toward the lake. For a few moments I enjoyed the sport immensely, when suddenly and without being aware of any danger, the night being quite dark, I skated off, while going at a pretty lively rate, into the water. The ice had cracked during the night, and the outer portion had drifted or been blown off toward the lake. After the first plunge

I came to the surface, swam back to the shore ice and tried to get up on it—a task which proved to be much more difficult than I at first imagined. The ice was very thick and slippery, and covered with water. My desperate efforts to heave my body up on it resulted in repeated failures, for there was nothing which my hands, already benumbed with cold, could take hold of. I began to think that my career in this world was ended; but finally digging my finger-nails into the ice, and making a tremendous effort with my body, I succeeded in getting it up so that it barely held without slipping back, and with this hold I managed, little by little, to wriggle forward until I was safely on the ice, but nearly exhausted and half-frozen. However, I skated to the shore, lighted a big fire in my office, and set to work to dry out, which was quite necessary, since I had but one suit of clothes.

I was at Sandusky during the dreadful cholera visitation of 1849, and witnessed many heartrending scenes.

When the cholera broke out the population of the city was about 6,000. Its havoc was so terrifying that people deserted their best friends—often their near relatives, and fled, many on foot, some on horseback, in wagons, drays, and anything that would carry themselves and the little bundles they took with them, every one being anxious to get away as soon as possible. The second day there were not more than 2,000 inhabitants left, and they were virtually prisoners, because the people of the surrounding country would not allow them to escape; and yet, day after day, with this population of 1,500 or 2,000 there were from thirty to forty deaths, and one day it seems to me there were nearly seventy. Coffins were soon out of the question, and the bodies were put in any sort of a cheap box that could be easily put together. Laborers could not be had to dig separate graves, consequently a large hole was dug, in which the coffins, or

boxes, were packed as closely as possible. It was even difficult to get the bodies hauled to the graveyard as fast as the public health demanded. One day I saw two hearse drivers whipping their horses into a run, in order to see which would reach the cemetery first.

So far as my information goes, the rate of mortality, considering also its duration, has never been equaled by any epidemic in any other place. Counting only thirty deaths per day out of a population of 1,500, and calling the population of New York City only 1,500,000, a death rate equal to that of Sandusky would carry off 30,000 per day.

People from all over the country telegraphed continually, often addressing their inquiries to the operator, to learn about relatives or friends living in Sandusky. As I had no messenger boy I was kept very busy receiving and delivering dispatches. I used to commence in the morning by receiving a lot, then would lock my office and go out to deliver them, or obtain the information necessary to answer those addressed to me. In the majority of cases the people had either left town or gone to some other part of it without leaving any address. Every one was so occupied in looking out for himself that he knew nothing of any one else, consequently but few dispatches were answered satisfactorily.

Besides my other duties, the care of a lady supposed to be dying of cholera was put upon me. She was a school teacher, boarding in the family of an acquaintance of mine, and was one of the first attacked. Since most of the first cases proved fatal, the gentleman hurried his family off, asking me to do whatever I could for his boarder, whom he left alone in the house. I could only see her occasionally, but rendered every service possible, and she survived—not, however, from any effort of mine, but from pure stubbornness, because she said she would not die of cholera. She repeated this continually and her determination carried her through.

Many deaths were undoubtedly hastened, if not caused, by fright. One morning I left my boarding house—carried on by a Mrs. Woodbury—as usual, and the inmates were all in good health. For some reason I did not go home for dinner, but when I returned at night a young doctor, who had recently been married, was dead and in his coffin, and no one cared to go into the room where his body was. His wife was grieving bitterly because he had been put in the coffin so quickly that she had failed to secure a lock of his hair. I got a screwdriver, unscrewed the coffin lid, turned his head over, and cut off several locks, which I gave her. Every one thought it almost sure death for me, but I experienced no ill effects from it.

The people of the surrounding country were so frightened that no one dared come into the city; consequently the inhabitants had no milk, butter, vegetables, fresh meat, nor any of the supplies which a city is in the habit of receiving from the country around it. This to me was very trying, since I have always been in the habit of eating liberally of fruits and vegetables, which are, however, generally supposed to be dangerous in cholera times. The first Sunday that I had any leisure I walked out into the country, gathered a sack of green corn, and in spite of the protestations of the family, had some of it cooked every day, and ate freely of it as long as it lasted. It did me no harm, and I really believe that some people took the cholera by reason of the sudden change from their ordinary diet to salt meat and bread, which was at that time about all one could get to eat.

Through the exercise of great economy in food and clothing while at Sandusky I laid the foundation of a fortune. I put my savings into half-dollars and piled them up in the office clock. When these various silver pillars amounted to something over \$100 I bought a land warrant, such as had been issued to the soldiers of

the Mexican War. This warrant for 160 acres of land my brother George located for me in Illinois, not far from Rockford, for which I paid him \$20 or \$30 to partially cover his expenses going out there. Not many years afterward a railroad was built close to this land and I sold it for \$5,000. People generally call this "luck," and such it seems to be; but according to my observation similar opportunities occur in this country to every one, but the fewest number are willing to work hard and economize sufficiently to be in a position to take advantage of them, and of these few, many lack the pluck which one must have in order to succeed in such cases. It must be remembered that in those days no one dreamed of the wonderful development that was to come to those great prairies of the West.

Late in the fall of this year, Speed and Wade completed their line of telegraph from Cleveland, by the way of Medina, Wooster, Ashland, Mansfield, Mt. Vernon, Columbus, Washington, and Wilmington, to Cincinnati, and gave me the position of chief operator in the Cincinnati office at a salary of \$700 per annum. I went by boat from Sandusky to Cleveland, and from there to Cincinnati by stage, opening some of the offices and installing the operators, and seeing that all, as well as the line itself, were in proper order.

They had invented and used in the construction of this line a new kind of insulator which, as was discovered on trial, did not insulate; consequently the line could not be worked with any certainty. This insulator was a cast-iron bell, having a flange at one side, with notches, so that it might be screwed into a pole. To complete the insulator a sort of iron hook was placed inside of the bell and held there by brimstone, which was run into the bell while hot, and then allowed to cool, when it became very hard and held the hook, to which the wire was attached, firmly in its place, and a half inch or so from the

iron of the bell. The inventors supposed that brimstone was as good an insulating substance as glass, but it proved not to be.

The line worked spasmodically until the spring of 1850, when operations were suspended until a new insulation could be provided. Instead of being paid at the rate of \$700 per annum, I was obliged to settle for my winter's work at the rate of about \$300, which left me scarcely anything ahead, because living expenses were much higher in Cincinnati than in Sandusky.

Being offered a situation at Portsmouth, Ohio, I went there by steamer; and on the way was nearly smothered by steam which came up and filled my stateroom at night, while I was asleep. I awoke with the feeling that I was being suffocated, and involuntarily put out my hand and opened the stateroom door, which allowed the steam to escape, and enabled me to breathe again. The piston-head, situated directly under my stateroom, had blown out, killing the engineer, who happened to be standing in front of it, but doing no other damage. A piece of thick oak plank was fitted in its place, and we continued our voyage.

Later on in the summer, when the cholera was quite bad in Cincinnati, I had to go there, and on the return trip had a still more serious adventure. One of the passengers was attacked with cholera, and died in a few hours. The body was put in a rough box, the steamer stopped at the first landing, and engaged a man to bury it; but the citizens, armed with pitchforks, etc., charged on the crew who were carrying the corpse ashore, and drove them back on the steamer. To avoid further trouble we pushed off and went up the river, until we found a spot on the opposite bank where no houses could be seen, landed, and digging a shallow grave, buried the body, and put out from the shore as soon as possible. The passengers were naturally panic-stricken, but there were no other cases.

Soon after this I was made inspector between Cincinnati and Pittsburg, it being my duty to go over the line with a wagon, carrying insulators, wire, and everything necessary for making repairs. The line ran through a very rough country along the north bank of the Ohio River, and the people were in some parts even rougher than the country. Many of them were "flatboatmen." In seasons of low water they built rough scows, called in those days flatboats, and when high water came, loaded them with whatever the country produced, which they hoped to sell before reaching New Orleans, where they broke up the boat, sold the timber, and returned home by steamer. On the way down they stole chickens and committed all sorts of lawless acts, so that they became a terror to the dwellers on the river banks. At home they amused themselves by shooting at the telegraph wire and insulators, occasionally cutting down the poles. I did not, in my subsequent experiences among the border ruffians of Kansas and Missouri, find a worse lot of rascals than these same flatboatmen. However, going among them boldly, giving cigars, tobacco, and other things they wanted, to the men, and making small presents to the women and children, staying over night and getting meals, horse feed, etc., among them, for which I paid liberally, I soon won them over; so that in places where the line had been almost continually out of order we had no further trouble.

In the early fall I went, as chief operator on the Morse Line, to Cincinnati. But the confinement of an office never agreed with me; I always preferred to do the rough outdoor work; still, an operator received much better wages than a lineman.

Late in the fall, having decided to visit my brother George, who had gone to Illinois to reside, I went by steamer to St. Louis, which was then quite a small city, although having a great trade by steamer with the Ohio,

Missouri, Illinois, Upper and Lower Mississippi, Cumberland, Tennessee, and Arkansas Rivers. The greater portion of the city then was situated between the river and Fourth Street. The house of Thomas H. Benton, who was then the only great Missourian, was located on Fourth Street and surrounded by quite extensive grounds.

At St. Louis I took passage on a steamer for Galena, but on arriving at Keokuk the captain decided to go no further. There was considerable ice in the river and the water was very low, which made it doubtful if the boat could get safely over the rapids just above Keokuk. Therefore I took passage in the stage for Galena. Just above Keokuk we got, in passing, a very good view of Nauvoo, Illinois, at that time famous for its Mormon Temple, or what was left of it, and for the stirring times that had attended the Mormon settlement and exodus.

Iowa was then but very thinly settled, and the roads were only trails, which were sometimes difficult to follow. Owing to their bad condition we soon got behind the schedule time, which caused the driver to lose his way on the second day of our trip, and put us still further back. It was a night route, and having always driven it in the night he had his landmarks arranged accordingly, so that he was thrown entirely out of his reckoning when he came to drive over it in the daytime.

To reach Galena we were compelled to go up to Dubuque, cross the Mississippi there, and come down to Galena. However, when we reached a point about opposite Galena, but still several miles away from the river, we were told that it was impossible to cross at Dubuque, but that we could do so at Galena. Three of us decided to leave the stage and go on foot to the Galena ferry; the other two sent all their baggage on by stage, but I sent only my trunk and took quite a heavy valise with me. This I could have carried in good weather, without difficulty, but soon after we started it began to snow

furiously and the walking thus became laborious, especially as we could not always find the trodden road. We reached the river at dark, and pretty well tired out. Instead of finding a house there, we could discover no sign of human beings anywhere. The ferryboat was tied up on the opposite bank of a stream which emptied into the river at that point, and repeated hallooing failed to elicit any response. It was evidently deserted. It was now quite dark, and the roads were all obliterated by the snow which was still falling fast; but we started out at random to find a house. I was completely exhausted; my valise and the deep snow were too much for me, and after going some distance I lay down to freeze to death; but my two companions helped me with the valise and urged me on. We finally reached a house, but as there were no signs of life about it we hardly dared hope. However, on knocking at the door we received an answer, and on explaining our condition were invited in. The family all got out of bed, dressed, made a rousing fire, cooked us some supper, and put us into their warm beds, while they slept on the floor. If that isn't hospitality, I don't know what is.

The next morning they gave us breakfast, took us to the river, and rowed us over in a skiff. This was a fatiguing process, and took several hours; the river was full of great masses of floating ice, which had formed up North, and the boat could only run in clear water. They would row toward the east bank until they came to an ice pack, then head up stream and row against the current, which was quite strong, until the pack had floated past, then make a dash through the clear water until another pack was encountered, when the same process was repeated.

Galena is (or was) located on Fever River, a few miles from the Mississippi, and I well remember a story which some Iowa joker told us about the embryo city. That

part of Illinois and the adjacent portion of Iowa were then celebrated for their fine potatoes, but some seasons so many were raised that they had scarcely any value. One time several Iowa farmers took over a lot of potatoes, and finding no buyers backed their wagons up to the river bank and dumped their loads into the stream. Seeing this the marshal arrested them and had them fined for obstructing the navigation of Fever River.

The whole country about Galena was at that time full of prospect holes, which had been sunk in search of lead ore. For this reason people thought it unsafe to go about much at night. One time the stage stopped over night at a country tavern in a small village. The crack yarn spinners gathered together in the barroom, as they do now in Western mining camps when a "tenderfoot" comes along, and told us until far into the night a succession of blood-curdling tales, of the accidents that had happened, and the murders that had been committed, on account of the frequency and convenience of these prospect holes.

From Galena I went by stage to Peconica, near which my brother George lived. After a visit there he accompanied me, both of us on foot, to Sterling, Illinois, where our uncle, George Stebbins, was located, as Presbyterian or Congregational minister. One night while here we were treated to the sight of the most magnificent prairie fire I ever saw. Across the river from Sterling was a vast and fertile plain, on which the prairie grass must have had an extraordinary growth. The rushing and roaring flames formed a spectacle that was really sublime. I had often read of such fires, in which the flames seemed to travel faster than the fleetest horse, and here I saw one. Of course no one could tell how fast the flames traveled, but they really seemed to run as a racer would, and many of the spectators who were gathered there in crowds shuddered when they thought of what

might happen in case they should leap the river. There was scarcely one chance in millions that this could happen, still every one, although enjoying the grandeur of the sight, felt a great relief when the fire died out.

From Sterling I footed it to Dixon, and thence by stage, through Peoria, to Indianapolis. On some part of the journey, or else between Galena and Pecatonica, I remember reaching the stage station, after a twenty-mile ride in an open wagon (the regular stage had been disabled), almost frozen. It was a bitterly cold and windy day—there was not a house on the whole route where one could take shelter, and the driver and myself (I was the only passenger) suffered intensely. In those days people had no idea that those wide prairies would ever be settled up, as they soon were. All the houses were then either in the timber or on the edge of the prairie, and the settlers thought it would always be so. I was told that persons were frozen to death every winter while trying to cross these prairies. Either they lost their way, their horses got down in a hole from which they could not extricate them, or some part of the wagon or harness broke and could not be repaired; so they gave up to the feeling of numbness which soon comes on one in such cases, and succumbed to the cold. I imagine such a death is not unpleasant, for twice in my lifetime I have been far gone in this way, and after the first sufferings, when the numbness gets hold of one, the feeling is, as I remember it, rather pleasant than otherwise.

We reached Peoria after dark, and found the town full of people who had gathered to see two men hung on the following day. They gave us something to eat at the hotel, but could not furnish a place to sleep. After a long hunt we got the privilege of sleeping on a floor in a private house, with about a dozen others. There was a rag carpet under us, and some sort of a cover was laid over us; however, we were packed so closely together

that we did not feel the cold. The only inconvenience was, that lying spoon fashion as we did, all had to turn over at the same time.

As I had no desire to see the hanging I took the stage for Indianapolis early the next morning. Going out of the town we met hundreds of people, old and young, of both sexes, going in. I afterward heard that just before the hour set for the execution a reprieve was received. This so enraged the populace, who did not want to be cheated out of their fun, that they broke into the jail and reached the cell in which were the two prisoners. One of these wrenched a crowbar from some of the attacking force, the other got a billet of wood, and they beat back and held the assailants at bay until the sheriff with his posse came to their aid. I think they were subsequently hung. I remember nothing between Peoria and Indianapolis, except passing over—especially in the vicinity of the Wabash—seas of half-frozen mud. From Indianapolis to Madison by rail, thence to Cincinnati by steamer, and I resumed my place in the telegraph office.

During the winter I was offered a position on the new line from Louisville to New Orleans, managed by T. C. H. Smith, and also one on the line from St. Louis to Nashville, whose president was Tal. P. Shaffner. In the spring I decided to accept the former offer, and took passage on a steamer for New Orleans.

In extenuation of my continual changes, I can only say that I inherited a roving disposition from my father, and also that confinement never agreed with me. I always preferred repairing, digging holes, setting poles, stringing wire—doing in fact any sort of outdoor work, rather than to work in an office, which, nevertheless, was much more profitable. In this particular instance, however, my departure was caused chiefly by the fact that I had fallen desperately and hopelessly in love. The object of my adoration was an angelic creature named Amanda

Landrum, a Kentucky girl who, with her sister, was a teacher in the public schools in Cincinnati. She and her brother and sister boarded where I did. I did not dare to make love to her, since, having the main care of my mother and a younger brother and sister, I was not in a position to marry. At times she seemed to prefer me to the rest of the crowd of admirers who surrounded her, but it may have been all imagination—born of hope—on my part. Finally the matter so preyed on my mind that I concluded I could no longer live in the same city, and resolved to end the whole thing by going to new scenes.

In those days only a part of the steamers leaving Cincinnati belonged to regular lines. The most of them made their money by carrying freight, although nearly all took a few passengers. Consequently they only left port when fully loaded, and often were advertised to leave every day, for a week, and kept steam up all day, to make intending passengers and shippers believe they were just on the point of leaving. After having engaged passage to New Orleans I did not dare to leave the boat for any length of time, because she might, at any moment, get her complement of freight and pull out. However, as the boat, which had already been advertised several days, and which the captain said positively would leave on the afternoon of the day when I took passage, showed no sign of leaving, I strolled up, after supper, to the telegraph office, where I found Mr. Fuller, of Marietta, who was to take my place, struggling with an important speech by Henry Clay, which the newspapers were very anxious to get. Mr. Fuller could not at that time read and copy rapidly by sound, so I pulled off my coat and went to work.

The steamer left that night or in the morning, before I reached the levee; and it was lucky for me that she did, since she was burned on that very trip, somewhere in the

Lower Mississippi. I took the next steamer, but for some reason which I cannot now recall, landed at Vicksburg, instead of going, as I had intended, to New Orleans. Here I found an old acquaintance, Will Stevens, in charge, and I helped him for several weeks. At the end of this time, not having been assigned to regular duty, and not liking the prospect of having to keep a line in order in that sultry, swampy region, I decided to try Shaffner, and returned to Paducah, where I was assigned to the St. Louis office, of which John W. Morris was business manager. The operating department, to which I succeeded, had been in charge of Mr. Golding, who, not being able to read and copy by sound, frequently could not receive at all. The line was, generally, attached to growing trees, and the insulation very imperfect; consequently the current varied every second, and at such times the receiver was obliged to turn the adjusting screw of the relay at every variation, which could only be done by a sound reader.

The line ran down the west bank of the river to Cape Girardeau, where it crossed the Mississippi; thence to Cairo and up to a point nearly opposite Paducah, where it crossed the Ohio. After this it had to cross the Tennessee and the Cumberland before reaching Nashville. All these crossings were made on high masts, and the stretches were so long that the wire broke constantly, and I never knew the line to work through. Dispatches had to cross on the different ferries and be repeated. Sometimes two crossings were perfect, but rarely as many as three.

During this summer (1851) the river was for a long time very high, and in many places out of its banks. Under these circumstances, line repairing was a difficult business. I remember that one time I had to mend a break in the Meramec bottoms, some eighteen miles below St. Louis, and where the whole country was under

water. The wire was for a long distance out of sight, and I was obliged to take a skiff and fish it out from among the brush and weeds. When I got one end up and attached to something to keep it from running back, as it could do, I went for the other. Finally I had one end attached to the stern and the other to the bow of the skiff, and was preparing to put on the pulleys and draw them together, when a thunder shower came up. I had heard the mutterings of the distant thunder for some time, and became painfully aware of its nearer approach when I took hold of the two ends to bring them together. The shock nearly threw me out of the skiff. It soon began to rain in torrents, and as I did not dare to touch the wires in order to cast them loose, and seek shelter, I got a most terrific drenching.

Nearly every man, woman, and child in the country had the "chills and fever." One time when Colonel Shaffner went down with me to see how matters looked, he directed me to buy a bottle of whisky for us both to drink in order to "keep off the chills." I asked him how I should enter it in my bill of expenses, and he said, "Write *nails* for insulators"—which I did. Drinking whisky was by no means a misdemeanor in that region; still, an entry of whisky in an expense account would have caused a great deal of merriment and bantering.

At first I boarded with the family of Captain Morris, the business manager of the office, and in his house I met my future wife, Miss Mosa Edwa Henderson, who was Mrs. Morris' sister. Their house being a long way from the office I changed to the family of Mr. Bobb, whose son, John L., afterward went in the telegraph business, married and resided in Peoria.

In this, an old Virginia family, I saw some of the workings of slavery, which caused a radical change in my ideas. They had two black servants, "Aunt" Sally, whom they had brought from Virginia, and her daugh-

ter Sarah, born in Missouri. Sally was a most excellent servant, but Sarah had fits of temper that were very trying to her mistress, who was a most excellent and kind-hearted lady. One day, after one of these fits, she asked her master to sell her to some one with whom she could get along better than she could with her present mistress. He told her to find a master to suit her. She did so, and he and Mr. Bobb soon struck a bargain. This was the general way of doing when the darkies were dissatisfied with their masters or mistresses.

Not long afterward, when I went home one evening for supper, I found Sarah there, and boohooing at a great rate. Mrs. Bobb and all the children were in tears, and Mr. Bobb was swearing—something he was quite apt to do when excited. Sarah wanted him to buy her back, saying she was very unhappy in her new home. Mr. Bobb said she never behaved herself in his house and he did not want her again. Sarah said she knew she had been bad, and that if Mr. Bobb had only given her a good whipping when she needed it, that would have cured her; and upbraided him for not having done his duty. He would not yield, and Sarah finally went away sobbing. The whole family were so wrought up by the incident that they did not recover their equanimity until the next day. All the rest of my experience in the Southern States was of the same character, and I can honestly say that I never saw or knew of a slave being ill-treated. I have no doubt there were such cases, as there are cases of children being misused by their parents. At that time even a small nigger boy was worth as much as five hundred dollars, and his master had a direct interest in treating him well. If a slave was treated badly he became sulky and surly, would not do his work well, and was more or less worthless. Such were sent to the cotton and sugar States where they were worked in droves, under an overseer. In all the rest of the slave States,

where industries were diversified, and where one negro must be set at one piece of work, and another at something else, in some other place, they were of little value unless they worked with good will, which they generally did.

The great mistake that the abolitionists made was in supposing that the negroes felt the degradation and injustice of slavery, as they themselves would have done, which was not the case. The negro considered the white man his superior, and felt that he himself was in his proper sphere when playing second fiddle to him.

The best and truest friends I have ever had were Southerners, and I never lost the friendship of a single one of them from being a Union man. I had no objection to slavery, as I saw it, and sided with the Unionists only because I could not agree to the disunion doctrine. I want to be under a strong government, and not under one which may fall to pieces at any time.

I never had any patriotism. For me, a government is only an insurance company on a large scale. The citizen pays his pro rata of taxes, and wants to be protected by a power strong enough, and enduring enough to see that justice is done him under any and all circumstances; and if it failed to do so in my case, I should feel perfectly free to leave and go to some other.

I respect the enthusiasm and am glad of the enjoyment that many have in shouting for "Old Glory," in offering their lives for their country, and in shedding their last drop of blood in defense of its rights; but I am not one of them. I could risk my life for my wife, my children, and my friends, but lay it down for a great mass of people whom I don't know, who know nothing and care less about me, who would very likely swindle me in a horse trade if they had a chance, or circulate a lie about me without inquiring into its truth, no! I leave that to those who like that sort of business. And besides, I

knew an orator of reputation, who, just before the war, delivered a Fourth of July oration, overflowing with patriotism and teeming with high-sounding phrases, inciting all to love and honor our great and glorious Union, and who was one of the first to join the rebels in trying to break it up. There were thousands of others like him, but lacking his eloquence. And I knew many others who, while frothing at the mouth with unalterable devotion to their country, did everything in their power to rob it of money and property.

If my country ever falls to pieces I shall try to find out which is the biggest piece, and then attach myself to it. In acting thus I shall, of course, lose all the enjoyment that comes from the sentimental frenzy of sacrificing one's self on the altar of one's country; but I should hope to be rewarded by that peace and quiet which one can have in the enjoyment of his rights, as guaranteed by a strong government.

By no means do I wish to intimate that I am not prepared to defend my rights, for I am; and I should likely fight for my country in order to be able to live among my friends and kindred, but not simply for love of the country.

But, to return to Mr. Bobb; he had been a successful brick-maker, and some years before I knew him had owned a large brickyard near what is now the corner of Market and Seventh Streets. As the city grew up that way some one offered him what he considered a big price for his ground, and he sold it. So long as I knew him he would say, whenever the subject of city lots came up, prefacing his remark with a round string of oaths, "There is no sense in the prices that people are paying!" He had no idea of the rapid growth which the city was to attain, and showed the sincerity of his convictions by investing his money in farming land, some distance off. About thirty years later, another friend of mine made

the same mistake in Kansas City, and thus missed the chance of dying rich.

In the fall of that year Shaffner and Veitch completed their line from St. Louis to St. Joseph, and gave me the superintendency of it at seventy-five dollars per month, and all expenses paid. It was, with all its windings, four hundred miles long, and running through the timber wherever trees could be found to attach the wire to, leaving the road for that purpose, was a very difficult line to keep in repair; the more especially as the country was then very thinly settled, and the roads generally as Nature left them. In summer I could go from point to point on the line by boat; but in winter one had to go on foot, on horseback, or by stage. In many places houses were few and far between, and taverns not to be found; consequently the traveler had to rely on the hospitality of the farmers, which he could do in perfect safety, whenever he could find the farmers. The worst part was from St. Louis to Jefferson City, one hundred and twenty-five miles, with but one intermediate office. The country was heavily wooded and not very productive, consequently the immigration had gone to the more fertile prairies of the Western counties.

At one point, well up toward the Gasconade, there was a stretch of twenty-five or thirty miles, with but one house on the route followed by the telegraph. I was frequently obliged to stop there over night. The man, his wife, and quite a number of small children, occupied a log cabin with only one room, but they always did their best for me. There was no room for the table in the house, and it was set out of doors immediately after each meal. The father, mother, and a baby or two, slept in a rude bed high enough above the floor to allow of a trundle bed underneath, in which several of the children slept; and they stuck me in wherever most convenient, with some of the larger ones.

At Kansas City there were then only a few straggling houses, along the river bank. Independence was the great outfitting point for Santa Fé and California; and it was there, early the next spring, that I first saw got together one of those rough crowds of which I afterward saw so many. There were some five thousand waiting for the roads to become settled so they could start for California. The first night I slept but little. Drunken brawls, yells, screams, pistol and gun shots followed each other in quick succession, and it was said the next morning that several had been killed during the night; however, nobody cared to investigate the matter. The inhabitants were powerless; chickens, pigs, calves, and occasionally horses—everything that could be used at the time, or carried along—disappeared. They had barely gotten rid of the Mormons, who were at one time determined to settle there, when this new scourge of the California emigration came upon them

All this, however, made lively times for the telegraph. Merchants at Lexington, Independence, Kansas City, Weston, and St. Joseph, often sold off whole stocks of goods in a few days, and had to replenish by telegraph. Kansas was then occupied only by Indians, and the wire crossed the Missouri at Kansas City, being suspended from the tops of high trees on either shore. Late in the spring the river was unusually high, and the steamers' chimneys knocked down the crossing. Just at this time, too, such heavy mountain ice came down that navigation was suspended for a week or two, and all telegraph business west of Kansas City had to be ferried over and transmitted from a temporary office in what is now Harlem. The ice was often so bad that the ferry, which was only a flatboat propelled by oars, could not cross, and we had to trust our lives in a skiff. Occasionally we really did run great risk, since the river being quite narrow at that point the current was very swift, the water full of trees

and all sorts of stuff, with great masses of ice crushing and grinding against one another. Sometimes it took an hour or more to make the crossing, and one's skill and agility were taxed to the utmost to get through safely. The ferryman, John Campbell, was one of the best men that ever lived, and did everything in his power, regardless of his personal safety, to help us along. His daughter Lizzie, who was then some three years old, and with whom I used to play hide and seek, when not otherwise busy, afterward did me the honor of naming her oldest son for me.

In the early summer of 1852 a branch line was finished from Parkville to Liberty, and I went to the latter place with instruments and battery to open the office. On arrival, however, I found that not enough wire had been sent, and the end of the line was tied to a fence nearly a mile from the town. The citizens were very anxious to see the thing work, so I took a relay and, accompanied by a big crowd, went out and made a connection. On asking for the latest news we were told that Henry Clay had died the day before. This created a great sensation, for the county of which Liberty was the seat was named for him. The news spread very quickly all over the county. Indeed it seemed a remarkable coincidence that the first telegraphic dispatch should bring such news.

While I was there Colonel Thomas H. Benton, then the most prominent Missourian in politics, came to the same hotel at which I stopped, to attend court and defend the slander suit brought against him by Judge Birch. This was one of the *causes célèbres* of those days. It was the first and only time I ever saw Colonel Benton. Owing to his free-soil proclivities he was quite unpopular in the greater portion of his State; still he carried himself as proudly as if he were the king of the country.

During the summer Mr. Veitch, president of the company, engaged a ship carpenter to put a topmast on a

high tree, in the bottom, on the north side of the river, opposite Kansas City, in the hope of making the crossing so high (on the other side the tree stood on a high bluff), that steamers could not knock it down. They did knock it down, however, and, unfortunately, the contractor had neglected to arrange a stopper to prevent the wire, in case of a break, from running back; consequently the shore wire had to be carried to the top, run through the insulator again, and a stopper put on. Not being able to hire any one to run the risk, I had to undertake it myself. Without any conveniences for doing such a job it was fearfully risky, but I was young then and full of pluck. In later years I would not have done it for all the gold in the world. The tree was very large at the bottom, covered with rough bark, and nearly ninety feet high to the crosstrees which held the topmast in place. On the topmast cleats were nailed for the use of the climber, but there was nothing on the tree part, which was so large that at the bottom I could scarcely reach halfway around it. It would seem impossible to climb such a tree with repairers' climbers, but I did it, carrying the wire up with me, and got down safely. Nor did I slip once; still, for safety, I carried in each hand the end of a rope, which went around the tree, and which would have saved me from falling to the ground, in case I had slipped. The most trying part of the whole was in getting up past the stump of a big limb, which had not been cut off close enough to the tree, and here I had to let go of all safeguards and rely on my nerve and grip. Luckily all went well; but I never in all my life felt a greater relief than when I reached the ground in safety.

Mrs. Campbell watched me, so she said, until her nerves could stand the strain no longer, then went into the house, lay down on the sofa and shut her eyes. She thought it very silly for me to risk my life in that way, and it really was so, since by waiting a few days I could

have had cleats nailed on to the tree, which would have made the climb easy and perfectly safe. But young people are often foolhardy and enjoy being so.

My life was, in those days, full enough of hardships without going out of the way to incur unnecessary risks. Telegraphers were few, and linemen, at least in the far West, as Missouri was at that day, not to be found; consequently I had to take the brunt of everything myself, and ruined my health in so doing, for I often had to work for days in succession in the mud and rain, with no chance to thoroughly dry out at night, and then very likely had to put on my wet clothes again the next morning. Looking at the matter with my present experience I conclude that no possible prospect of wealth would induce me to run the same risks again. "The game is not worth the candle," because, with all his wealth the rich man can very seldom buy that which he most desires, and he finds that after having sacrificed the everyday pleasures which are offered to all, he is no longer capable of enjoying them, and that those which he craves are beyond his reach. The only happiness left him is in counting his hoards, and fighting off the many who on every hand seek to get them away from him. It seems to me now that if I had to go through life again, I should never try to make a fortune, but could content myself with moderate wages, and such everyday pleasures as I could, with small means, gather in. I must confess that I never had any business talent, and it is for this reason, I presume, that money-getting was for me so difficult. So far as I can see, I succeeded by pure stubbornness, or as the Western phrase has it, "by main strength and awkwardness."

In the early fall exposure and overwork brought on an attack of pneumonia. The hotel people took very good care of me, and the landlord's father, who was a doctor, by vigorous cupping soon put me out of danger; and I went to work again, probably sooner than I should have

done, for some weeks after I had another attack of the same disease, from which I barely escaped with my life, and that I think I owe more to the good nursing of the landlord's (of the City Hotel, Jefferson City), sister Mrs. Yount, than to any other cause.

A year or so previously I had, through telegraphic connections, made the acquaintance of this lady in St. Louis, where she was attending an invalid sister, and where I had occasion to render some slight services—which she now repaid a thousandfold.

In this as well as in all the experiences of a wandering life, I have always, without a single exception, when in sickness or in trouble, found friends; consequently when I am asked to help some one who is "without friends," I naturally feel suspicious of him, since it really seems to me that no deserving person will ever be without friends. And this recalls a circumstance which happened to me years afterward: A benevolent lady said to me one day, "Mr. Stebbins, you certainly need new clothes occasionally; why not patronize an unfortunate tailor whom I know to be deserving, and yet whose family of small children are really in a suffering condition because he is out of work and has no friends to help him?" I sought him out, he took my measure, and money sufficient to buy the material for a new suit. As a result I had some clothes which did not fit me, and which I threw aside before they were half worn out.

Just after I had passed the turning point of the disease a vender of sweet cider went by in the street, and hearing of it, a great thirst took possession of me. The doctor allowed me to buy a little demijohn of it, but left instructions that I was only to drink a very small portion three or four times a day. The demijohn was set on the opposite side of the room, where it was supposed I could not reach it, for I was about as weak as one could be and live. No nectar of the gods ever could have been drunk

with a keener relish, and I soon mustered courage enough to totter across the room and take a sip or two quite frequently.

Whether the cider helped me, I cannot say, but I did recover very rapidly; and it was high time that I did, for the legislature convened at this time, and the landlord needed every inch of space for his new guests, whom he could put, half a dozen at a time, and more when necessary, in the room which I occupied. He was very kind and did not try to hurry me, but the customs of the country made me anxious for a change. The whole upper part of the hotel, which was given up to the members, lobbyists, and others having business at the capital, was one vast commons; no doors were ever locked, and every one was at liberty to enter any room unannounced, at all hours of the day and night. Quite frequently some one would come in pretty well "set up," late at night or early in the morning, go around to all the rooms, wake up each sleeper, thrust a bottle of whisky in his face, and insist upon his taking a drink. Of course I got off on the plea of sickness; still, the publicity was not exactly suited to the comfort of a sick man.

There was one genius among the members whom I well remember. He was very odd, and a great wit. Although of large frame and well along in years, he always walked from his home in the southwestern part of the State, to the capital, and that during a very inclement season. He was a tremendous gormandizer, and used to say that the turkey was a very inconvenient bird for the table, it being too much for one, and not enough for two. These Missourians were the best-hearted people I ever lived among. They drank a great deal of whisky, and played cards, but their legislators were honest, and passed such laws as the country needed. There was no such corruption among them as I have known elsewhere.

I am sure that I am not mistaken in my estimate of them, for at this time, and more especially later on, they treated me with great confidence, and all their private telegrams were subject to my scrutiny.

As soon as I was able to walk, and while yet quite weak, I took the stage (which was an open wagon filled full of mail bags) late one evening for Boonville, which we reached next morning. I passed the night, getting a little sleep in spite of the cold and the fearfully rough roads, lying on top of the mail bags. Luckily it did me no harm, and I rapidly gained strength, so that shortly after I walked to Glasgow, some twenty miles, where I began my canvass to raise money for the building of a branch line to Boonville. The people were just ripe for it, and I had no trouble in getting money enough to take in Brunswick, Glasgow, Fayette, and Rocheport.

The original intention was to make the crossing at Boonville, but I found the river too wide, and had to build via Rocheport, which was a point of little importance in a telegraphic sense, and the *détour* added a good deal to the length of the line. Here, for the only time in my life, I found practical use for my college education; and even here I might have hunted up a surveyor to do the same work. But, there being none convenient, and wishing to know immediately the width of the river, I laid off on the largest piece of blank paper I could find, a quadrant, and divided up the circumference into degrees, set up pins for sights, laid off a base line, sighted an object on the other bank, took the two angles, and ascertained pretty nearly the distance across.

When I went to Missouri I had, on account of the advantages I had had at school, college, and in Eastern communities, a very high opinion of my abilities, but I soon had all the conceit taken out of me, for I discovered that the practical knowledge possessed by many of those people—who could not even write their names, but had to make

their mark—was of far greater utility than all my acquirements; and since that time I have had a feeling akin to contempt for book learning unaccompanied by practical experience. The only great benefit that I have been able to discover in a college education is that its possessor feels that he knows as much about what is to be learned from books as any one else, and therefore he is not at a disadvantage in meeting all comers; whereas I have known several cases where self-made men, who had had a limited school education and therefore, although possessed of a much wider range of knowledge, which they had gained by reading and observation, seemed somewhat ill at ease in the presence of college-bred men, fearing evidently that some inadvertent remark might betray them.

My position as superintendent was an exceptional one, for the president, Mr. Veitch, gave me the whole direction of matters, and never interfered with my plans of management and repairs; still, I was gradually becoming very much disgusted because he would not allow me to spend the money in making the radical changes in the construction of the line which I thought necessary in order to insure its permanent working. In spite of my utmost efforts, its condition was gradually growing worse, and it hurt my pride to be known as the superintendent of such a poor line. It made plenty of money, but Mr. Veitch preferred to pay it out in dividends, and I could not make him see the defects in construction, and so, in spite of his remonstrances, I resigned. However, he could get no one who suited him to take my place, and I was compelled to stay on till fall.

As I had retained a strong affection for the printing business, my thoughts naturally turned to that, the more especially as I could hardly hope to get another position as superintendent where I would have such unlimited control as I had been accustomed to. At this time an old

Ohio acquaintance, Mr. W. H. Lapham, of Republic, proposed that I join him in buying out the *Milan Free Press* (often irreverently nicknamed, by certain persons entirely destitute of the respect due to the directors of public opinion through their local paper, the "Cheese Press"), which proposal I accepted, and furnished a good share of the funds needed for the purchase.

As soon as I could give up my office I went to Milan and began to set type again, occasionally contributing to the editorials, although Mr. Lapham was the editor-in-chief. I soon found that the business would not support two owners, especially when one of them had a family. A woman's wants are imperative, and a single man must in such cases go to the wall; therefore I sold out my interest, and not to be balked in my desire to continue in the business, furnished the money to buy a job office in Cincinnati, going in partnership with Mr. H. Watkin, a job printer from London, whom I had formerly known. I knew nothing of job printing.

The first, and in fact all the leisure time I had, I spent in trying to hunt up the "fair Amanda," on whose account I had previously left the city. I found and questioned every one of our mutual acquaintances who was still in the city, but no one could give me any clew. Her brother, who had carried on a drug store, had sold out and gone—no one knew whither. Every time I saw a lady on the street whose gait or appearance suggested the object of my search, I followed her, crossed the street and came back to meet her, or managed in some way to get a glimpse of her face—which never failed to disappoint.

One Sunday, toward spring, I went, at the invitation of an acquaintance, to spend the day with him in the outskirts of Newport, as the village on the south bank of the Ohio and opposite the lower part of Cincinnati was then (and it may be now) called. There was then no

bridge across the Ohio, although I think there was one between Covington and Newport. My host persuaded me to stay to supper, telling me that, although the ferry did not cross at night, if one shouted to the ferryman, who lived on the Cincinnati side, he would send a skiff over. About supper time it began to rain, and the night was so dark—there being also a fog—that one could not see his hand a foot from his face. The lights across the river could be seen only occasionally. We went to the river, shouted, and received an answering halloo. While waiting for the skiff to come over two other gentlemen joined us, who also wanted to cross. As soon as one of them came near, something prompted me to ask him if he had ever known Amanda Landrum; but the idea was so ridiculous that I did not follow its promptings. I could not even distinguish the man's features. The skiff soon arrived, and we all got in and started over. Notwithstanding all my resistance the impulse constantly gained strength, and finally became irresistible. Just as we were about to land on the Cincinnati side I was fairly compelled to ask him—I doubt if I could have done it in daylight—if he knew Miss Amanda Landrum. Yes. Where was she? Married, and living in Indianapolis!

We were getting a very good business, when my partner married, and this put me in a worse position than that which had caused me to leave Milan. Mrs. Lapham was economical and industrious, whereas Mrs. Watkin, although pretty and jolly, was the only daughter of an artist, who had always earned and spent a good deal of money, and who had never denied her anything which he could possibly afford; consequently her knowledge of domestic duties and economy was very limited. But her husband was not much better, for, although he had long had a good position as foreman of the *Gazette*, he had never laid up anything.

One day during the latter part of the winter, while I

was running off some small bills on what was then called an "alligator press," Mrs. Watkin came in the office with a young lady friend. Of course I must talk to them. While doing so I became careless, put my left hand too far forward, and the end of the forefinger was pinched off by the press. The end of the bone had to be cut off, and the skin drawn so that the flesh grew over it; finally a new, although deformed nail grew out, but the finger has never been of any use. Hence, I must advise printers not to talk to the girls while feeding an alligator press.

Mr. Veitch had never been entirely satisfied with his new superintendent, and wanted me to return to Missouri, which I finally decided to do. I certainly made a fool of myself in giving up a good position simply because I could not fill it to my own satisfaction. So long as one satisfies his employer, that should be enough.

After an unsuccessful effort to raise money sufficient to build a line from St. Louis, on the west bank of the Mississippi, to Keokuk, I resolved to get married and go to Boonville, the center of the line, to reside. I was married June 29, 1854, in St. François County, some twenty-five miles west of Ste. Geneviève and about seven miles southeast of Farmington, at the house of Monroe Harris, my wife's brother-in-law. A few days after that we went to Pecatonica, Illinois, and spent some weeks visiting my brother George and his wife (formerly Miss Cochran), living some miles north of the station; and then went to Chicago, which I had never visited. The city was then a heterogeneous mass of buildings of all sorts and descriptions, but with very few really substantial ones. One could see a three-story balloon frame building by the side of a one-story brick, and that adjoining a tumble-down carpenter's or blacksmith's shop; and so on all through the city. The first city was built in the sand, which was only slightly above the surface of

the lake, and when a strong east wind blew the cellars were full of water, which soaked through the sand from the lake. And even when there was no east wind the cellars, and often the first floors of the houses, were damp and unhealthy. For this reason it was decided to raise the whole city, and when we were there—either at this time or some years later—this process was going on. Houses, stores, streets, sidewalks, and everything had to go up. The Tremont House at which we stopped, although full of guests and carrying on its usual business, was, through the operation of a great number of jack-screws, steadily going skyward.

Returning to Missouri I located at Boonville and resumed my former occupation, but with considerably less pay than I had received as a single man, because the expenses of keeping the line in repair were continually increasing, and the receipts, owing to its unreliability, in the same measure decreasing. Instead of getting \$75 per month, as I had done before that, and all expenses paid, with no great necessity of my spending much money to keep up appearances, as I was a young fellow and most of the time traveling about, now two of us had to live on \$62.50 per month, and keep up appearances—as a married man must do in order that his wife may be received into good society, whose open sesame is “good clothes.” But the best friends I had were in Missouri, as were all of my wife’s relatives, and I could not think of leaving it. These were among the happiest years of my life, and I remember thinking that if I ever got in a position where I should have a sure income of \$1,000 per year, I should be perfectly contented.

Like all periods of comparative happiness, these three years from 1854 to 1857 were exceedingly uneventful.

During this time I was initiated into the mysteries of Masonry, took nine degrees, and was, when I left there, the high cockolorum of the Royal and Select Masters.

I found it an excellent institution, but, like all similar ones, greatly exposed, by its very excellence, to the danger of getting in unworthy members, who hoped to profit by being found in good company. Many, perhaps the majority, of the members of such organizations think the best sign of prosperity is the accession of new members, and are thus led to vote for the acceptance of candidates who hold a good position in the world, but who are a little off color in morals. When a few of these get in a lodge they propose others of their friends who are still further off from the standard gauge. Thus, by an almost imperceptible downward progress, the order gets into evil repute. However, the great objection I found to it was that it took up too much of the time which a good husband and father should devote to his family. A "bright" Mason is almost compelled to spend evening after evening in doing his share in the conferring of degrees and the performance of other lodge duties, when he should be at home.

I continued my connection, and paid my dues, long after leaving Boonville, but finally, when traveling abroad, neglected it, was suspended and then dropped from the rolls. At one time the treasurer wrote me that I could, on payment of back dues, be restored to membership. I wrote that I would do so, and asked to know the amount; but as some time had elapsed between the beginning and end of the correspondence—during which time new officers had been elected—I received no answer until two years later, and had then concluded that owing to my continual wanderings it was not worth while to keep up my membership; therefore, according to the principles of Masonry, I am still bound to all its pledges without being entitled to any benefits.

During this time I also became a member of a Thespian Society, organized for the purpose of giving amateur theatricals. The young doctors, lawyers, clerks, and

county officials all belonged to it, and gave a good many fine performances. I was very much astonished to find how much talent of that kind can be brought to light in a small town, and especially that I myself had a share of it. We were very successful in making money, our expenses were small, and we finally had a surplus of \$2,000, which the society contributed to the erection of a large building which, besides having quite a good-sized theater, contained a hall each for the Odd Fellows, Masons, and for general assembly or town business.

Amateur theatricals are often very good exercise for young people, but I found them very trying to one's patience, because of the impossibility of exercising any control over the members. There are always some who will never learn their parts, others who are never prompt at rehearsals, others who always want to play the principal rôles when scarcely capable of the most trivial ones; and last, but not least, the jealousies and bickerings are excruciating. I got a good deal of fun out of it because I did not allow any of these things to worry me; but the most of the members were frightfully sensitive, and a few were fighting mad about half the time.

In the spring of 1857 Mr. Veitch, seeing that the cash in the company's treasury was getting low, and realizing the impossibility of keeping the line at work with temporary repairs, began to look about among the neighboring telegraph managers to find a buyer for his stock. Failing to find one elsewhere he came to me. I had only the Illinois land which I had bought while living in Sandusky. By inquiring of some relatives living near it, he learned that it was worth about five thousand dollars, and offered me his stock—about two-fifths of the whole—for it. His stock was worthless unless money could be raised to rebuild the line, and if I accepted his offer I should have only a few hundred dollars left. He said the Missouri Pacific Railroad, which had just been com-

pleted to Jefferson City, would furnish the means to put the wire along their track that far, and took me to see President McPherson, who, while confirming what Mr. Veitch had told me, said his company was very poor. They had had almost a new experience in railroad construction along the Missouri River, and that had been supplemented by the frightful disaster at the Gasconade Bridge, which had so shaken public confidence that it had been, since that time, almost a question of existence with them; however, their new superintendent, Mr. McKissock, who had been accustomed, in the East, to having a telegraph line at his disposal, thought one an absolute necessity, and it seemed as if they must have it, still they were not then ready to make a contract.

Under these circumstances I decided to run all risks, and bought Mr. Veitch out. The directors were all personal friends of his, and at his instance they elected me president in his place, and he turned over to me the few hundred dollars that were still left in the treasury.

The railroad company wanted me to undertake to put the line along their track for almost nothing, which I could not do, as I had scarcely any means of my own, and did not dare to spend a cent, even to save such parts of the telegraph property as were going to destruction, since it would be money wasted unless I could raise sufficient to rebuild the line.

Weeks and months went by, during all of which time I was on the rack of suspense, until finally, when winter was almost upon us, the railroad company offered me \$6,250 or at the rate of \$50 per mile, for the job, and it must be done before the ground froze, and be ready at the opening of the legislature, from which they hoped to get an appropriation to help them through.

It was my only chance, and I accepted. I immediately set men at work to gather up such of the old wire as could be found, and ship it to St. Louis, where it must

be overhauled, the weak parts cut out, and all poor joints resoldered. It had been down for miles, lying in the road and strung along the fences, consequently a good deal had disappeared. Then I bought oak poles in the woods, had them cut down, peeled and hauled to the track, where the railroad men loaded them on cars and distributed them as needed. After that I got together a gang of men, bought cooking and eating utensils, blankets, and everything necessary for a camping outfit, and began the reconstruction of the line at St. Louis, with Mr., now Colonel, Porter of Kirksville, Missouri, as foreman.

The most rigid economy was necessary, and I worked day and night—and generally Sundays too. We got it up in time, the work was quite well done and actually came a few dollars within the limit of cost. My wife had, much against her will I must confess, kept house, doing all the work and taking care of our baby, in two rooms very plainly furnished. Whenever I could be at home I helped at all sorts of housework, and enjoyed it; but she had been brought up quite delicately, having always had slaves to wait on her, and therefore felt the degradation so keenly that she did not wish her friends to come to visit her, nor even to know our place of residence, which was in a poor part of the city (then called Bremen), where our rent was only eight dollars a month. I, who had been reared in poverty, thought our little home the coziest place in the world. Yet, although this was her first experience, my wife was a good housekeeper and excellent cook, and from my own observation I must conclude that the Southern women had a better natural ability for cookery than their Northern sisters. They were more like the French, and every French woman seems to know intuitively how to cook anything so as to give it an appetizing taste. My wife had also helped me greatly in Boonville, by teaching school, for which she had extraor-

dinary qualifications, being able, while gaining and retaining the love of her pupils, to enforce strict discipline and insure their rapid progress in study.

During the winter the line had, principally from legislative business, made a little money, but there was no hope of making it profitable unless it could be extended to the important towns west of the capital, which was, when the legislature was not in session, a very dull place.

The panic of 1857 had made it very difficult to raise money for any enterprise, still, my friends in St. Louis and Boonville did raise enough by subscription (the sums subscribed were to be repaid in telegraphing) to finish the line to the latter place. The legislature also, seeing the straits in which the company was, enacted a law authorizing an assessment, with forfeiture of the stock as a penalty for non-payment. This did not yield much money, since almost all the stockholders preferred to forfeit, although they gave me power-of-attorney to vote for the assessment, and the act required the consent of a majority of the stock.

At the time that Mr. Veitch sold out to me, he told me of a way in which I could get possession of Shaffner's stock, which exceeded in amount his own: A prominent attorney of Jefferson City had got a judgment against Shaffner for legal services rendered, and was anxious to realize on it. I hated to do it, for Shaffner and I had been the best of friends, but he would do nothing toward rebuilding the line, and wanted me to make all the sacrifices in a case where he would receive the most benefit. This seemed to me entirely unjust, and therefore I bought the judgment, had it transferred to Cooper County, levied upon Shaffner's stock, and bid it in for little or nothing. This gave me about ten-elevenths of the whole capital of the company on which I must pay the assessment, which I could do, because from having lived very economically the sum of my undrawn salary (\$2,000 per annum) was about sufficient.

By continued effort means were provided for extending the line to Lexington, and then to Kansas City. In the meantime Kansas had been thrown open to settlement, and Leavenworth City had become a large business center. I raised \$5,000 there. This, with something at Atchison and St. Joseph, enabled me to complete the line to the latter point, following the west bank of the river.

Intense excitement reigned along the border, and even in the interior of Missouri, on account of the struggle between the abolition and pro-slavery parties, to get the upper hand in the organization of the new territory. One day, on visiting the office of Russell, Majors & Waddell, in Lexington, I found them doing a land office business, in the way of deeding town lots in Kansas to all comers who proposed to attend the coming elections in the territory, prove their citizenship by their titles to property, and vote. In this way they carried the election and organized the first government. As I had plenty of friends among the members (all Missourians) of the first legislature, I readily obtained a liberal supply of characters for telegraph lines.

Never having seen any of the evils of slavery I was at this time a strong pro-slavery man, and realizing the need of labor to develop the resources of the great West, thought that the people should, instead of trying to curtail the institution, keep our men-of-war occupied in bringing negroes over from Africa. Still, I always thought the Kansas-Nebraska Bill, abrogating the Missouri Compromise, a very unwise measure, inasmuch as it tore open a sore that had once healed.

The Fugitive Slave Law, too, struck me as very unjust, because it virtually made slave-hunters of Northern men, to whom such an occupation must have been very repugnant. Under its provisions an abolitionist could be called upon to help catch and return a fugitive to

slavery, whereas, if his own horse ran away he could summon no one to help recover him. This must have been very galling to the people of the North, every one of whom, whether he took any interest in the slavery question or not, no doubt felt a great deal of sympathy for a subject who had declared his independence, and was struggling nobly to maintain it.

The Missouri people thought that they, being directly on the border, would have no trouble in making Kansas a slave State. I did not believe it, and thought their struggle a useless one.

For these reasons and also because I needed the money that the transmission of dispatches would bring, I was absolutely impartial, and sent each party's telegrams with perfect fairness. Of course each side was dissatisfied with my course and I was spoken of as the president of the d——d abolition, or the d——d slave-catcher's telegraph, according as the fancy took the speaker.

While attending to my business I was frequently in the streets of Kansas City and Leavenworth, when a man's life was not worth the toss of a copper. People were shot down in broad daylight, and nobody made any attempt to inquire into or redress the wrong—it was too dangerous. Good citizens who wanted to get through with a whole skin kept their tongues still, and attended strictly to their own business.

It had always been my ambition to be at the head of a first-class telegraph line—one that could be depended upon to work well at all times and in all weather, and I looked forward very confidently to the completion of the line as the time when I should begin to put my ideas into execution. When rebuilding it my means were limited, time was pressing, and I was compelled to slight the construction. But when it was once completed I hoped that I should, with the ample means which its earnings would give me, be able to put it in tip-top order throughout.

As I owned the most of the stock I would have no small holders, of any account, clamoring for dividends.

But, alas for human hopes! Just as I had reached this point, the Western Union Company, which had been gradually absorbing competing lines, got control of the main business line coming into St. Louis from the East, and it began to be buzzed in my ears that it would be better for me to arrange terms with them, so that it would be for their interest not to build a line parallel to mine. Without an eastern connection mine could hardly hope to earn more than its expenses.

This was a fearful blow to me. To think that after this long and bitter struggle, in which I had risked health, life, and all my precious savings, I was now to be robbed of the fruits by a big corporation with which I felt unable to cope, was dreadfully disheartening, and cost me many sleepless nights.

I was young, alone, without experience in stock speculations and corporation fights, and must face a band of old, experienced capitalists and fighters from way back. One of them, J. H. Wade, with whom I had been forced to settle, some years previously, for less than half what he had promised me, and then to take his note for the small amount due, had, after giving me the note, remarked that as I probably needed the money, he could get it for me from a friend of his, a banker, which he did, at a discount of about ten per cent., thus virtually shaving his own note.

Another came to me and offered a pittance for my whole telegraph interest. What could I expect in a conflict with such people?

Finally they said they preferred to have me remain at the head of the company, but wished me to sell them one share more than half of the stock, thus giving them the control and making them secure against competition in that quarter. In case I did this they bound them-

selves to form a new company in which I was to have the same relative proportion of stock, and to which should be assigned all the telegraphic rights they could control in Missouri and an indefinite region west of Missouri, including Kansas, Southern Nebraska, Colorado, etc.

Previous to this time the various telegraph companies had divided up (very much as the various nations of Europe are now parceling out Africa) the whole United States east of the Sierra Nevadas, among themselves—that is, among six great companies which they called “the six nations.”

In this division there was no question of patent, and each company had to fight its own battles in that respect. But each one of these six companies bound itself not to encroach on the territory of any other, and also to do what it could to keep out competition everywhere. My company was to be the seventh.

Accepting the offer I received \$12,000 in cash for a majority of the stock, and the Western Union Company carried out its part of the contract. In view of the earnings of the property, without considering its prospective value, which, on account of the rush of immigration into the States beyond, was very great, this was an insignificant sum. There seemed, however, no other way of escape from the impending dangers.

There was, in the Western Union Directory, one honest and conscientious man, Isaac R. Elwood, secretary and treasurer, and whenever he could control matters, one was sure of being fairly treated. The superintendent, Anson Stager, was also an excellent man, but he never ventured to oppose the directors in any of their schemes.

As soon as the new company was fully organized we began to consider the propriety of extending toward California, which we were all desirous of doing. I wanted to do it as a matter of ambition, and the Western Union Company was anxious to have all possible feeders for its

eastern lines, especially when these feeders could be had without cost—or rather, from the earnings of our company.

The route via Salt Lake was, on account of its high mountains, rough country, excessive cold, and deep snows in winter, apparently impracticable, and the new Butterfield line, via Fort Smith, El Paso, and Tucson to Los Angeles, although longer, seemed much more favorable to the maintenance and steady working of a telegraph line, therefore we decided to build to Fort Smith, Arkansas. The line was finished to Malloy's Station, twelve miles north of Springfield, Missouri, late in the fall.

During the winter we sent dispatches to Malloy's, whence they were mailed to Los Angeles, and from there telegraphed to their destination. In like manner dispatches from California were delivered to us at Malloy's Station.

After finishing the line to Malloy's, I visited Fayetteville, Van Buren, and Fort Smith, Arkansas, in order to get subscriptions to aid in building the new line to the latter point. On my return, and while waiting at Fayetteville for the stage, I came very near being mobbed on account of my supposed abolition principles. While sitting in the hotel one afternoon, a man came in, with the evident intention of drawing me out. He uttered all sorts of fire-eating doctrines, and on his making some allusion to Stephen A. Douglas, I remarked that I thought him one of the worst enemies the South had ever had, because by leading the movement to abrogate the Missouri Compromise, he had unnecessarily outraged the feelings of many Northern men who were not abolitionists; and so long as the South owned such risky property as slaves she needed all the Northern friends she could get and keep.

He thought no true friend of the South would hold such sentiments, for they had, under Douglas' leader-

ship, got their rights, which they were able to maintain, with guns in their hands, if necessary. But, according to him, the North would never fight.

I knew the temper of the Northern people better than he did, for while at Sandusky I saw a good deal of the operations of the "Underground Railroad," as that organization was called which was engaged in running off slaves to Canada; and I knew they were doing quite a large business, and had the sympathy of a good many people. Mr. Parrish, a lawyer of Sandusky, was one of the leading spirits in this business. He often received peculiar telegrams, which I knew concerned runaway slaves, and occasionally told me of their operations; and at Columbus I had heard "Tom" Corwin, one of the most eloquent lawyers of the day, plead before the United States Circuit Court, in favor of a man accused of abetting such operations.

The discussion in the hotel passed off, so far as I was concerned, pleasantly enough. In the evening there was a popular meeting at the courthouse to consider the project of raising and equipping a military company. I attended, and remarked that although no direct allusion was made to a possible use for it in the near future, there was among those present a great evidence of suppressed excitement, for which I did not then see any reason, as I had no idea the civil war was so near at hand. I went to bed early in order to get a little sleep before the arrival of the stage, which might come soon after midnight. When called and told that the stage was nearly ready to start, I dressed in haste and hurried to the stage office, passing through a crowd of men and boys, who made way for me, but some of whom made insulting remarks which I did not then understand, or think about, as being intended for me, although I felt instinctively as though there were danger; but I did not wish to miss the stage which was waiting for me, and which drove off in a

hurry as soon as I got in. Then the driver told me the crowd had gathered to mob that "d——d abolition telegraph man;" but as I had not shown any fear, and walked right straight through them, no one seemed to have nerve enough to begin the attack, and so I escaped.

A similar occurrence happened to me many years later in a little town in Spain, where a young priest (as near as I could learn), started the story that I was a Protestant missionary come there to try and convert the people to Protestantism, and the young men and boys insulted and stoned me for it.

Both these incidents show how easily an innocent man may lose his life by having, in times of excitement, a lie circulated about him.

About this time, although I cannot remember exactly when, I had an experience in St. Louis quite similar to that which had so suddenly terminated my dream of love in Cincinnati: I was in the city on business and stopping at the Virginia Hotel, on Main Street, above Washington Avenue. One day, being late for dinner and very hungry, as I was hurrying up Main Street, I almost ran against an old friend with whom I had been very intimate in Ohio, but of whom I had known nothing since. He was going up Washington Avenue and we met exactly on the corner. Had either of us reached that point half a minute sooner or later we would never have seen each other, for I was in a hurry and looked neither to the right nor the left, while he was gazing up at the buildings and never dreamed of seeing a familiar face. He had studied medicine, taken his degree, married, and his wife and baby were on a steamer lying at the levee and about ready to carry them westward, in search of a location for hanging out his shingle. It was a joyful meeting for us both, and through the friendship established between our families, brought us much subsequent happiness.

Very soon after this occurrence almost the same thing happened to me in New York, on my first visit to that city. I put up at the Metropolitan Hotel, at the corner of Broadway and Prince Street, and having but one acquaintance in the whole city and not knowing where to find him, I felt, when evening came, quite lonely; and going out in front of the hotel leaned against one of the pillars of the portico to watch the crowd go by. I had not stood there long when I caught sight of the welcome face of my acquaintance, who to pass away the time was sauntering down the street. I could scarcely believe my senses, but sprang forward and pulled him out from the throng.

And yet there are people who say this is a world of chance, without a God, and without ministering angels.

The telegraph line was finished through to Fort Smith early the following year, and although a large part of the material used in construction had to be hauled long distances in wagons, the cost per mile was less than fifty dollars, which astonished my partners, the Western Union Company, who had never before known of such work being done so cheaply.

But this line was only a short time in operation when the rebels took possession of it—all the operators on the Southern section going over to them—and the company never had any further use of it.

The breaking out of the war was a great surprise to me, for I had never expected any such eventuality; and the prospect was a very sorrowful one. All my property and all my friends were in the South, and I seemed likely to lose both. I could not consent to any such doctrine as Secession, since it offered no solution to the difficulty.

Like many in the North, I was at first ready to "let them go in peace," but a little reflection satisfied all such that although it might be comparatively easy to let them go in peace, there was not the shadow of a probability

that two peoples with such conflicting ideas, and with thousands of miles of common border and only an imaginary line between them, would ever live side by side in harmony.

Disaffected slaves would be tempted every day in the year to take the one short step which would bring them into a land of freedom, and this would cause conflicts which would be virtually a continual war.

The only way out of the difficulty was a long and exhausting struggle, which would give each side a proper appreciation of the other, and possibly enable them to live together or separately, as the outcome might decide, in peace.

But the result did not justify all my gloomy forebodings. I did not lose a single friend, and saved enough property out of the wreck to begin again, and in new enterprises regain a part of what I had lost. However, it was so sad after the war, to live among a people who had been ruined, that I left the South and settled in the North, but I am not sure that I acted wisely in so doing, for I never established there those ties of friendship which had made my residence so pleasant among Southern people. I dare not attribute this to any defect in the Northern character, for every one knows that the friendships of his youth are the warmest and most enduring. I went to live among Southern people just at the age when character is formed, and acquired ideas and habits of which I could never rid myself.

During my travels in Europe I discovered that these ideas and habits held the same sway over me as they did at home, for although I often found the inhabitants of Southern Europe behindhand in education, railroads, telegraphs, and almost all other modern improvements, it was more pleasant for me to live among them.

The following winter Congress granted a subsidy of forty thousand dollars per annum, for ten years, to the

company which should construct and operate a line to California.

A union of interests was effected by which the Western Union Company and myself, as equal partners, were to build from Brownville, Nebraska, to Julesburg; the Western Union from Julesburg to Ogden, and a California company the rest of the way.

The citizens of Omaha promised a subscription of five thousand dollars, whose collection was guaranteed by Augustus Kountze, the elder of the brothers who afterward established the firm of Kountze Bros., in New York City, provided we gave him the contract of furnishing, at a stipulated price, the telegraph poles needed between Omaha and Grand Island—which we did.

Although I directed the construction, buying and shipping all needed materials, the work was performed under the supervision of Henry M. Porter, who was our head builder, and the best one I ever found. He was ably seconded by our superintendent, R. C. Clowry, who afterward became vice-president of the Western Union, and general superintendent of its largest division; as also by my brother, W. R. Stebbins, who was then our general agent. Edward Creighton managed the construction of the section between Julesburg and Ogden.

The 475 miles which I built cost between thirty-three and thirty-four thousand dollars. On the greater portion of it we used only cedar poles, which, as that part of the line was mostly prairie, we had to haul long distances—in one case, I think, over a hundred miles.

By a sort of *hoccus-pocus*, similar to that employed by the incorporators of the Union Pacific Railroad, which was to let out construction contracts to separate companies of which they were the principal stockholders—and thus get outrageous prices for the work—the 700 miles of line between Julesburg and Ogden were made to cost \$113,000, when I could have built them for \$60,000 or less.

In this way the cost of the line from Brownville, Neb., to Ogden, was brought up to \$147,000; and on this expenditure, which was \$50,000 greater than it should have been, the new company was capitalized at \$1,000,000, of which my share—I had agreed to take pay in stock—was about \$117,000; when, if the other end of the line had been honestly built, I should have received \$170,000. So that I was robbed of over \$50,000 worth of stock. As that stock was, in the various tergiversations, afterward multiplied by six, I was thrown out of the ownership of \$300,000 of the present stock of the Western Union Company.

But that was not by any means the least of the robberies of which I was made the victim. As I have said before, the Western Union Company had agreed to give my company all the exclusive rights which they could control in Colorado and other regions west of Missouri. They did so, but afterward, by virtue of their ownership of the controlling interest in my company, voted all these rights away, giving them for some petty consideration, which had no cash value, to the new company organized to own the line from Brownville to Ogden. This act left me only a sixth interest in very valuable property, of which I owned before nearly one-half.

In this way I now found myself likely to lose the most valuable part of my telegraph property, since, using the same tactics, the Western Union Company, controlling five-sixths of the new company's stock, could have voted a consolidation, by which the new company would have received a song, and I one-sixth of that song.

The risk was too great, and not wishing to endure the strain any longer, I sold out all my stock in the new company to various Western Union men, for what I could get, and went into other business.

Soon afterward, at the annual meeting of our company, the Western Union, owning a majority of the

stock, elected another president, and I was thus out of the telegraph business. So far as money making goes, I should have been vastly better off had I joined in with the schemes of the Western Union Company, and received my just share of the gains; since, soon after the close of the war, I ought to have had two or three millions of dollars' worth of their stock. But I have never been sorry for the course I took, because I preserved my independence of action, and very soon had more property than it is good for one man to have, since wealth brings care, and never enables one to buy the happiness he most desires. Having once got the property, I felt that it would show a want of capacity were I to lose it, and having no natural talent that way, attention to business was hard work for me.

Previous to going out of telegraphy I was for some months in the government service, and assisted in organizing the military telegraph in Missouri.

Being in St. Louis at the time that General Fremont was superseded by General Curtis, as commander of that military district, I was called on by General Curtis for my opinion in regard to the situation. General Fremont had been surrounded by a coterie of military men, many of them foreigners, who had no faith in the capacity of a Republican government to wage war effectively, and President Lincoln's slowness was to them disgusting. How much faith they had in General Fremont, as a great leader, I do not know, but they knew how great was his popularity in the West, and if they really contemplated cutting loose from the general government and carrying on the war on their own account—that is in case a dictatorship could not be substituted for the legally existing authority—counted upon using him as a figurehead in the movement.

Fremont's capacity had been greatly overestimated. His achievements as a "Pathfinder" were nothing ex-

traordinary. Any one of a hundred frontiersmen could have been picked out who would have done all that Fremont did, without considering it any more than ordinary service. Colonel Benton was doubtless astonished to find there was so much energy in his son-in-law, and had praised him over-much. This praise from one in the commanding position which Colonel Benton then held, lifted Fremont from obscurity into the prominence of a hero.

Mrs. Jessie Benton Fremont always claimed that her husband lacked the "self assertion" necessary to great success; but I think that although he had many excellent qualities—not the least of which was patriotism—he did not have them in the concrete form necessary to vigorous action.

General Curtis acted at first as if he felt himself standing on a powder mine which might explode at any moment. His questions, although guarded, showed very plainly the suppressed emotion that was in the background. I did not think there was any such danger as he seemed to fear. Everything calmed down in short order, and he very soon felt safe in taking the field in person.

It is probable that General Fremont did not realize the scope of the ideas of these plotters, and that they, knowing his patriotism, expected to create the emergency and then make him believe that he was the man for the emergency. His head had been turned by the reputation he had gained almost at a bound, and he might possibly have been persuaded into such a course.

Some time previous to quitting the telegraph, my brother, W. R. Stebbins, and myself, had established a grocery business at Atchison, Kansas, and I had formed a partnership with H. M. Porter, our former chief of construction, to run ox and mule trains for the transportation of freight overland to Denver.

Our first train of oxen started from Omaha and carried our own goods, an assorted lot of such articles as we thought likely to sell at a profit. It was the custom then for freighters to do this whenever they thought they could make more than by hauling the goods of regular merchants at so much per pound. Sometimes they made a great deal of money, sometimes very little, and occasionally they lost. If, on reaching Denver they found the market bare of such goods as they had, they got exorbitant prices; but if, on the contrary, there was plenty of everything, nobody would buy, since there was no surplus capital there to speculate with.

Sometimes they arrived owing their drivers a large sum, and having contracted debts for feed at the ranches, which they must pay on their return. In such cases, if they could not borrow, they often sold at a considerable loss. When trains were going out from all points in the East, and with all sorts of goods, there were no means of knowing how one would strike the market. Many a time freighters paid as high as ten per cent per month for loans to enable them to pay off pressing debts, and even then, by waiting patiently for the market to turn in their favor, made a handsome profit.

Our first venture was a great success. At that time all payments were made in "dust," as the gold was termed, and each dealer had his scales for weighing it. Mr. Porter's first remittance to me was a bag of gold dust, in which were some fair-sized nuggets. I sent it to the mint, where it was coined, and a check sent to me for its value, something over \$5,000.

This encouraged us to go regularly into the business, but our second venture barely paid expenses; however, Mr. Porter thought it best to establish a wholesale grocery business in Denver, where he remained while I went to Atchison, bought a large warehouse for storage purposes, and mules, oxen, and wagons for transporta-

tion. Thus we entered immediately upon a large business, consisting of storage and forwarding in Atchison, freighting between Atchison and Denver, and wholesale grocery at the latter point.

Atchison being the most westerly point reached by railroad, we received and forwarded almost all the Colorado freight, as well as a considerable portion of that going to Salt Lake. Our own trains being able to transport only a small portion of it, we chartered all that we could get, making, however, only a small profit on such business, because our object was to build up a trade.

We ran mule trains to carry light freight and express packages, with rates ranging in winter from ten to thirty cents per pound, and in summer from six to twelve. A four-mule team could haul about a ton and a half of goods, besides the corn necessary to feed the mules, and they made the trip out in about twenty-five days. They bought hay at the ranches along the road. Oxen were used, as a general rule, only in summer, when they subsisted entirely on grass. The rate of freight by ox train was four or five cents per pound. However, we sent one ox train through in winter, the oxen being shod and fed like mules, but they were almost skeletons when they reached Denver, although very fat when they started.

As I had never been across the plains, I decided, in the spring of 1864, to go; and my wife being in delicate health, and thinking the trip would do her good, begged to go along. We started in March with a two-horse covered wagon, containing a tent, bedding, stove, provisions, grain, and a small assortment of goods to sell to the ranchmen, and also a one-horse top buggy for myself and wife.

The one man whom we took along was to drive the wagon, take care of the horses, help load up in the morning and unload at night; while I was to set the tent, hunt wood and water, and cook. But my wife found the air

so invigorating that, although quite feeble when we started, she was soon able to do the cooking.

The first night of our camping out there fell a very deep snow, and we had hard work the next morning to dig wood out from under it to make a fire with which to cook the breakfast. In an ordinary camping outfit the only cooking utensils used were a coffee pot in which water was heated, fruit (generally dried apples or peaches), cooked, and coffee made; and a large frying pan, or else an iron bake oven in which bread was baked, and potatoes and meat fried. All the cooking was done over an open fire made on the ground; but we had a very ingenious sheet-iron stove with bake oven, and most of the conveniences of the kitchen range.

We generally stopped at noon, and camped at night near some ranch where we were sure of finding good water, and where one could buy hay for the stock. One day when we had stopped at such a ranch for dinner, and I had gone into the house on some errand, I found it full of Indians who looked very ugly. Fearing that something was brewing, we hitched up again and went several miles until we found water. Before we had done dinner one of the men from the ranch came running up and said the Indians had "cleaned it out," as the saying was, doing, however, no personal damage.

In order to be prepared for emergencies we had an extra horse. In this case it was a mare that our chief of transportation had traded for just before we left Atchison, and it was led behind the wagon. One day, for a change, we hitched her to the buggy; in the middle of the prairie she got a line under her tail and began to kick furiously; nor did she stop until the dashboard was reduced to splinters, the harness broken, and she had fallen to the ground from exhaustion, breaking one of the shafts short off. We could do without the dashboard and tie up the harness, but what to do with the broken

shaft was a more serious question. We had not a spare stick of any kind in the outfit, and there was not a tree to be seen. Finally, remembering that the umbrella had a very stout handle, I used it as a splint for the shaft, and we reached one of Holliday & Co.'s repair shops in safety. These were the only adventures we had on the trip out.

After spending a few days in Denver, we visited Black Hawk, Central City, and Georgetown. There were two roads to Central, one up the Clear Creek Cañon, and the other over the mountains. We chose the former, which had only just been completed. The route was one of the most romantic I ever traveled. Only a short time afterward it was all washed away and never reopened. People were afraid to travel it, for if one had been caught in there by a freshet, his life would have been in danger.

The general price of hay up there was twelve to fifteen cents per pound, but at one point we had to pay twenty. This was quite a change from Kansas, on whose prairies it could be bought for a dollar a ton.

Eggs were twenty cents each, or two dollars per dozen. The hotels never served them at regular meals, but a guest could notice every few minutes some one come in who had struck it rich, pull a couple of eggs out of his pocket, and give a special order to the waiter.

One day while on this trip Mr. Porter, who was with us, received a dispatch from our confidential clerk saying that he had caught a trusted employé stealing; and asking him to return, which he did. It had been the custom at night to leave this young man in charge while all the rest went to supper. He had taken advantage of his opportunity, formed a partnership with a drayman, who would, when all the rest had gone, drive up to the store, take in a load, and cart it to a vacant building which they had hired for the purpose. They had accumulated quite a stock of assorted goods there. The

young man was sent to the penitentiary; but if I remember aright it could not be proved that the drayman knew the goods were stolen, and he was not punished.

We left Denver, on the return trip, in the afternoon of the day preceding the commencement of that tremendous downpour which washed out all that part of the city that was built in the old bed of Cherry Creek, and flooded a great portion of the city itself, among the rest our store, which had several inches of water on the floor. However, we did not hear of it for some time; but we were in a part of the storm, and for some days were wet to the skin, day and night. Not fearing any rain, we left the tent-fly in Denver, and the tent was of too thin material to turn water. Besides this there was a terrific wind, which made it almost impossible to light a fire. My wife, who had left the river in such poor condition, had grown so much stronger that she endured all the hardships as well as I did.

Just at this time the Indians became quite hostile. The grass was beginning to sprout, and they were only waiting for it to grow sufficiently to support their ponies while on a raid. We heard rumors of outrages on every hand, and the signs were very ominous.

Late one afternoon, when we were about two miles from Jack Morrow's ranch, where we expected to camp for the night, we saw a man riding toward us at breakneck speed, and waving his hat in a warning fashion.

He begged us to turn back, saying that the Indians had killed two white men and were about to sack the ranch. As it seemed to us quite as dangerous to turn back, we went on. Sure enough they had killed two white men just across the river, but had shown no hostile intentions toward the ranch. After our arrival a couple of trains from the East came in; the whole outfit was organized into a defensive camp, sentries were posted, and all made ready for a fight. Inside the camp, how-

ever, there were quite a number of Indians who were supposed to be friendly; still, their presence did not add to the feeling of security.

For my part I slept soundly all night, but my wife told me next morning that she was awakened in the night by a conversation between two of the sentries. One said, "Isn't that an Indian down there?" The other answered, "Don't know, hold your gun on him till I go down and see." She, however, fell asleep before hearing the report of the reconnaissance. Everything passed off quietly, and we went on our way the next morning.

We reached Cottonwood Springs, where a small stockade had been built and a few soldiers stationed, about noon one day, and were strongly tempted to spend the night there; however, notwithstanding the reports of danger ahead, we decided to push on and stay over night at Gilman's ranch, fifteen miles east. About halfway between the two points we met one of the two brothers Gilman—the one who had recently married—who was taking his wife to the fort for safety. The Indians had sent in word that they were going to clean out the ranch that night. We went on, but instead of camping out, slept in one of the houses. The Indians did not show themselves.

Thus, although constantly in the midst of alarms, we got through safely. Further down, a ranchman whom we knew very well, lost his life from over-confidence. The Indians had attacked and set fire to some neighbors' property, and every one else ran away; but he said, "I have always befriended them, and they will not hurt me." They came up and butchered him as though he had been a dog.

The Indians rarely ever interfered with the freight carried by the trains. So far as I know, the only damage they ever did us was to throw a wagon load of stoves down in a well; and this they probably did to pass away

the time. There was very little on an ordinary wagon load of goods that an Indian wanted, and if that were not in sight he would not take the trouble to unload the wagon in search of it.

An old frontiersman told me a yarn which may account for their actions, but I have always thought it only a yarn. He said that in the early days of freighting the Indians attacked a government train one time, and set fire to the wagons. Some of them, being loaded with powder, blew up, killing or maiming a few of the Indians. Since that event, he said, they had been very shy about meddling with loaded wagons. At all events wagons frequently stood out in the prairie out of sight of every one, days and weeks at a time, while the owners were hunting for stampeded or runaway stock—or were for some other reason gone away—and not a thing was touched. It was generally thought, and with very good reason, that it “wasn’t healthy to be caught stealing.”

In the neighborhood of Fort Kearney we had a curious example of the instinct of horses: our driver was accustomed, when we went into camp at night, to turn the horses loose a short time with their halters on, so that they might roll on the ground and kick up their heels. This was early in the spring, and the grass had only started in damp places. We stopped quite late one evening at a very barren spot; the driver had turned three of the horses out and was just preparing to let the fourth one go, when the three others tossed their heads in the air, as if by a common instinct, and set off together on a gallop across the prairie. The man threw a saddle on the other horse and started after them. Luckily there was still light enough left to enable him to track them, and he found them quietly feeding in a lovely green spot some three miles away, to which they had gone in a bee line.

On another occasion three of our mules ran off, and we

did not find them for several days. Finally my brother and myself came upon them feeding in a little nook quite a distance away. We undertook to drive them home, and naturally wanted to take the shortest road, but no! we had to follow the mules, making every crook and turn which they had made to reach the spot.

Soon after this I sold my warehouse, the firm sold its oxen, mules and wagons, for a good price, we concentrated all our efforts in the wholesale grocery business, and I went to New York to live, since I could there make purchases to the best advantage.

As soon as my wife gave up the invigorating exercise necessary at that time to travel on the plains, and the healthy occupation gained in cooking and washing dishes, she began to fail in health again, and I decided to take her and our children abroad; both in the hope of benefiting her in health, and also with the design of having the children learn some foreign languages, as I had always intended they should do and as I hoped to be able to do myself, as soon as I could get away from business cares.

Previous to leaving for Europe, however, I sold all my remaining telegraph property to the Western Union Company for \$80,000 of their stock, which I turned into about \$60,000 cash, and put into Stebbins & Porter's business. The Western Union Company had long wanted this property, but was unwilling to buy it unless I would bind myself not to engage in building competing lines. This I would not do; not because I had any idea of ever going into the business again, but because it seemed to me degrading to "sell my birthright (so to speak) for a mess of pottage." Finally they waived this claim and bought me out.

In November, 1865, we sailed from Boston, on the Cunarder "China," via Halifax, for Liverpool, which we reached after a stormy voyage of nine days. One of the

most noted physicians of London advised our spending the winter in some mild climate on the continent, and the Paris doctor to whom he sent us advised *Amelie les Bains*, among the Pyrenees, on the borders of Spain.

Arrived at *Amelie les Bains*, we found rather primitive yet comfortable quarters; but I was greatly disappointed by finding that it was no place to learn French because the natives all spoke *Catalan*, a mixture of French and Spanish. Children learn a language from playing with other children, therefore it was necessary to go where the children spoke good French. We were advised to go to Blois, in the old province of Touraine.

Leaving my wife with her sister, Mrs. Morris, the baby and a French nurse, I took my oldest daughter, Dora, my cousin Alfred, who accompanied us as interpreter, his daughter Nettie, and started for Blois. We stopped over at Perpignan, Narbonne and Toulouse, to see those places. I had a circular letter of credit from Munroe & Co. of Paris, whose printed list showed a correspondent in Toulouse. But on inquiring for him we were told he had been dead five or six years! I was nearly out of cash, but we managed, by living on scant fare, to scrape up enough among us—taking some cherished pocket pieces for the purpose—to pay our way, third-class, to Bordeaux, the nearest place where another correspondent was to be found. But we had nothing to eat on the road and no money to pay for transporting our baggage to the hotel, and it was Sunday.

Luckily we found the banker at his house, but he did not have the key to the safe; however, he borrowed some money from his friends, which, added to what he had in his pockets, enabled us to go on to Blois, where I put my daughter in the Ursuline Convent, so that she might have children of educated parents as playmates. The result proved the value of the advice which an English clergyman had given me, for my daughter's most inti-

mate friends were three little girls of noble (not titled) parentage: Marie d'Argy, Marie de Soubeyran (daughter of the préfet of that department) and Marie de le Hériché; from all of whom she learned the best of French.

Here I began to study the language. My first teacher was a learned college professor who knew not a word of English. When I asked him a question, as best I could, instead of giving me a simple answer and allowing me time to digest it, he would go off into a long lecture which I did not understand and consequently I learned scarcely anything. I next took a young man for a month, and he was to come to my room in the morning and stay until nine in the evening, only going home for his meals. He was engaged to talk only when I wished him to do so, consequently he found it intolerably tedious and only held out one month. Then I got an excellent teacher, excepting that he had only a few teeth and his pronunciation was not clear.

After that a lady who wanted to learn English proposed to exchange lessons with me. Since then I have always, when possible, had lady teachers for foreign languages. Having sharper voices, their pronunciation is more distinct. They have more patience in teaching, and can sit longer without getting the fidgets, as a man does; and they will talk about simpler matters, which one wants to learn first. One can discuss politics and other abstruse subjects when he has learned the language better.

The first and most important, as well as the most difficult part to learn, is the pronunciation. One may speak a language ever so grammatically, and not be able to make himself understood unless he pronounces the words correctly. But if his pronunciation is good, people will guess at his meaning, no matter how ungrammatical his phrases may be. For instance, if a Frenchman were to go to an English bakery and say, pronouncing the

English words according to the French rules, "Gheev may sohm bray-ad" (give me some bread), the baker would not know what he was driving at. But if he said, pronouncing as an Englishman would, "Give I bread," or "bread give me," he would get what he wanted.

If one wishes to hear the best language spoken, and learn the rules and customs which prevail in the best society, he must seek the companionship of those who profess the predominant religion. In the large cities there are the best of people in all the churches, but in the small towns of France the ruling classes are all Roman Catholics. The Protestants are the "rag-tag and bobtail." In small towns in the United States the opposite is likely to be the case.

It is a mistake to suppose that a knowledge of grammar is necessary to the correct speaking of a language. We all speak as our associates do. Were we to do otherwise we would expose ourselves to continual ridicule, which would make life unendurable. In France and all other foreign countries I found the best teachers belonging to aristocratic families, because they were accustomed to hear the choicest language. The son of a butcher might know the grammar vastly better, but he would speak as did his everyday companions.

Blois is a delightful little old-fashioned city on the Loire, with narrow, crooked streets, and a garden, surrounded with high walls, attached to almost every house. The old province of Touraine, in which the city is, has always been considered the garden of France. The soil is very fertile and the people industrious and well-to-do. The language is spoken there in all its purity, but the pronunciation is provincial in one respect: the "r" is rolled on the end of the tongue and not in the throat, as in the greater part of France.

When I put my daughter in the convent the Mother Superior asked me what they were to do with regard to

her religious instruction. I said that I cared nothing about that, and if they could make a good Catholic of her they were welcome to do so, for I considered a good Catholic as good as a consistent Protestant. This was the truth, and although not so intended, was a brilliant stroke of policy. I was free to go and come, as I would not otherwise have been, and my daughter received a great deal more attention—in the hope, doubtless, of making a convert of her. Their teachings did, for the time being, have a great effect upon her, but this soon wore off when she went among Protestants again. A child seldom gets any deep religious convictions.

The convent system of education struck me as a most excellent one in one respect: the teachers having chosen it as a life work think of nothing else, and really act as mothers to their pupils. In our boarding schools the teachers often regard their occupation as a necessary evil, to be endured until they get a chance to marry.

Abroad the girls make the same complaints about the food as they do here, and in one respect it seems worse, for they are forced to eat everything that is put on their plates, whether they like it or not. This is barbarous and unhealthy; still, I have known parents in America to enforce the same rule.

The nuns are not allowed to show their faces to a man, but one day when I was going through a hall of the convent, with my daughter, we came suddenly upon her favorite teacher, who left her thick veil up long enough to take a good look at me, and then hastily pulled it down.

In a few months my little daughter could speak French with almost as much facility as a French girl. Then my wife and the rest of the family came up and joined us.

Leaving them at Blois I returned to America in the spring. They spent the summer in Switzerland and the

following winter in Italy, where my daughter learned Italian, and where, in company with her mother and other Americans, she visited the Vatican, had an audience with the Pope, Pius the Ninth, and received his special blessing. Her little French friends had given her a quantity of beads to be blessed by the Pope, if it could be done. After he had given a general benediction, as he always did when dismissing his visitors, she stepped forward and told him in Italian what her little Catholic friends wished. This pleased him so much that he not only blessed the rosaries, but laid his hand on her head and gave her a special blessing, which was a great honor. Some twenty-five years later her daughter received the same favor from Pope Leo XIII, who was much more difficult of access.

Thus our family has, up to the present, two papal blessings to its credit, and not a single bull has been launched at us.

Soon after I returned home our firm bought some 45,000 acres of wild land in Kansas, at \$1.25 per acre. This was Agricultural College land which had fallen to the share of Rhode Island (each State received its quota to enable it to establish an Agricultural College), and had been given to Brown University on condition that it should maintain an agricultural department, according to the provisions of the Act of Congress under which the grant was made. Its agent, Horace T. Love, sold the scrip to us, and we entered it at the land office in Topeka, Kansas, where we could find unoccupied land.

From my youth I had been opposed to land monopoly, but felt compelled to make this investment in order to escape the injustice of the income tax. The second year after its imposition I had to pay between five and six thousand dollars income tax, at the rate of ten per cent., on my share of the profits of Stebbins & Porter's business. I did it cheerfully, as a matter of patriotism; still

I felt that no business could long stand up under such an incubus; and in our case it was entirely unjust, since the profit was estimated on goods which rose in value as the premium on gold rose, and when that premium dropped as it did, we lost much more than we had made, because a large proportion of the small dealers to whom we had sold, failed, paying little or nothing, and our loss on the stocks unsold was so great that our capital was seriously impaired.

And while the active business men of the country were paying an income tax on fictitious profits, hundreds of millions of dollars' worth of real estate was held by capitalists who did nothing, and paid no tax to the government which protected them. It seemed to me very wrong thus to tax industry, and give a premium, as it were, to idleness; and I resolved to invest some of my means in real estate.

But in avoiding Scylla we fell into Charybdis. The early settlers of Kansas were "squatter sovereigns," who thought the poor man had all the rights, and the capitalist none; and we found, as has always been the case, that even among those who shouted the loudest for freedom, who went to Kansas to save it from the curse of slavery, the tyranny of the masses is the worst tyranny in the world.

According to the Constitution we should have been taxed as others were, but under the law as administered by these people we paid at the rate of three or four times as much as they did. The assessors were elected with the understanding that they were to assess "speculators' " property far above its value, and their own far below. A board of county commissioners had power to change assessments, but as they were elected for the purpose of favoring those who voted for them, they never failed to do so.

On several occasions I stated the facts to this board,

but only got a promise that they would look into the matter. One time I offered them a great many thousand dollars if they would find a buyer for our lands at the assessed value, and pointed out the undervaluation of the property of settlers. One of my neighbors had a piece of land for which I offered him \$1,800 and it was assessed at \$400. This board of commissioners was the court of last resort in these matters; their decision was final.

These people were very glad to have their Agricultural College, but were unanimous in robbing, by over-taxation, those who bought the lands which gave them the money needed for its establishment. So that this investment, which promised to be such a profitable one, proved to be only moderately remunerative, paying but a small rate of interest. At this time (1896) I still have about 5,000 acres of the 38,000 which fell to my share in the division of our firm's assets, and these 5,000 acres are worth (\$80,000 say) nearly twice as much as the whole tract originally cost; still if the taxes I have paid be added to the interest thereon for the thirty intervening years, the sum would make a large fortune.

But the investment was, in view of the manner of my subsequent life, the very best I could have made, since it enabled me to travel for many years, selling off small tracts as occasion offered, thus paying my family and personal expenses, as well as taxes; and all this with the certainty that my capital could not be stolen or burned up, as might easily happen if the same value had been in concrete form. The majority of people think that if they had a lot of money they could do anything they pleased, but it is, according to my experience, a very difficult matter for one so to invest his money that he may go off and leave it for a term of years, with the certainty that the principal is safe, and that he can rely on receiving the interest with sufficient regularity to enable him to pay current expenses.

One might think that an investment in government bonds would be absolutely safe; but where would he keep them? And who would collect and remit the interest? Some thirty years ago a family with which my wife was quite intimate had this experience: the gentleman, who had, from long application to business, nearly worn himself out, was advised to travel. He invested the most of his means in government bonds which he left with a safe deposit company, giving the key of his box to his grown son, who was to cut off and collect the coupons when due, and remit; then took his wife and younger children to spend a winter in Rome. For a time the remittances came all right, but finally ceased, when he had to borrow money to pay expenses. The family was, for a month or two, in great anxiety, and then it came out that the son had hypothecated the bonds to secure a speculation in stocks, and lost them all. The other Americans in Rome had to subscribe the means necessary to take the family home. Since that time trust companies have been organized to manage such business, and they generally do it well; but even trust companies have failed.

The principal cause of our great losses in Colorado was the unlooked-for, and almost simultaneous abandonment of a great many mining enterprises. During the war, when gold was continually going up, shares in the gold mines of Colorado were a favorite investment in the East; and it is astonishing how many men, who are usually very cautious in making investments at home, will put money in some far-off business which they know nothing about, and where they are entirely at the mercy of strangers.

These Colorado mining schemes were generally managed in this way: some glib talker with a whole lot of miner's phrases at his tongue's end would, after having sunk a shallow shaft and got a favorable assay either

from the bottom of his own or some one else's prospect hole, go East, get some man known to be shrewd and successful to take, either as a gift or at a low rate, some of the finely engraved shares of stock of the company which had been organized on this prospect hole. With such a start he could generally get a good many others, especially as he, claiming to be a practical miner, would always retain a large interest in this valuable property, and proceed, with the money raised in the East, to develop it.

Without knowing whether there was really any great amount of valuable ore in the mine, the company would buy and put in operation expensive machinery for reducing and smelting its ores. In this way thousands of laborers were attracted by the high wages offered, to the construction of these reduction works which were scattered all through the mountains, and, as a natural consequence, small traders followed them, ready to supply their workmen with whatever they needed. We sold goods to these traders, and when the bubble burst, as it did when it was discovered that the most of these claims were worthless, and that these mills which had cost millions of dollars had no ore worth reducing, the small traders failed or ran away, and we got nothing.

It is astonishing, too, how many Western men there were in those days who were, in their general character, conscientious, and in their dealings with their neighbors straightforward and honest, and yet who had no more conscience than a rhinoceros, in fleecing Eastern men, who were all supposed to be "bloated bondholders." I knew one such very well.

He was the superintendent of a company which owned quite a valuable mine, as well as all the machinery necessary to work it, but which had a much larger capital stock than the value of the property warranted. The managers went to New York City to live, and then gave

their superintendent orders to put on an extra force, get out all the pay rock they could, turn it into amalgam and ship it East. They took it to the mint and soon had its value in gold, with which they declared a fine dividend, on the strength of which they sold a lot of stock at round prices. They then directed the superintendent to devote all his attention to uncovering the quartz-bearing vein, but not to take out any of it. As a consequence they were for a long time doing work which showed no profit. When the stockholders and others applied for information they were told that the workmen were still in the "cap"—that is, in the rock above and around the gold-bearing vein, and did not know when they would get through, nor what they would find when they did.

After hearing a number of reports of this kind many would sell out their stock at a sacrifice and the managers would buy it in. When they had got back all they wanted, they sent word to the superintendent to rush the work on the pay rock and ship on the gold, with which they would start another boom. They worked this scheme to great profit for several years, and this honest superintendent often chuckled over it.

When I came home from Europe in 1866 I expected to go back very soon, but found that business matters were in a very unsatisfactory state, and the next year wrote for my family to come home, which they did, bringing me a son whom I had never seen. He was born in Florence, Italy.

My oldest daughter could now speak two foreign languages, French and Italian, and that pleased me very much.

That winter my wife spent at Aiken, in South Carolina, while I was in Denver. The next spring she returned to the farm I had bought in Westchester Co., N. Y., and died on the anniversary of her marriage (June 29, 1869), as my mother did some years later.

My wife was one of the younger members of a large family of children, all girls but one, and none except the three younger, all daughters, ever showed any symptoms of consumption. The three younger ones all died of that disease, the youngest of all, while yet a girl, being taken first, then the next youngest, and finally my wife, who was the third from the last. These three had, however, been sent to boarding schools, and raised much more delicately than the others, who had been brought up in the country.

Another strange circumstance was that while the two younger ones only lived a short time after going into a decline, my wife lived several years, and seemed to enjoy life, too. I have always thought that travel greatly benefited her and prolonged her life. I know it is generally thought that physicians do, when they see that a patient is bound to die, often send him off with delusive hopes, for a change of climate; but I really think that a change of scene, for one who enjoys travel, may prolong life. However, it seems to me that the benefit comes from the renewed hope the invalid gets when he leaves all the disagreeable things of one dwelling place, and goes to a new one where all is supposed to be lovely; and that he should leave this so soon as his hope of benefit from it begins to die out, and go to another; but of course one must have good care all the time, and stop at the best hotels or boarding houses. This is the way my wife did, and besides all other comforts, generally had her children, each one with a nurse or governess, with her, as well as her sister, and a maid for herself. Not every one can afford this, but it would undoubtedly prolong an invalid's life and spare much suffering, too.

Not until 1872 was I able to return to Europe, but then my two younger children were large enough to go with me and be benefited by the trip. My eldest daughter preferred to remain in America and go to a boarding

school. We spent the most of the time in France, Italy, and Switzerland. I had forgotten much of the French I had learned on the first trip, but got another good start in the language, and also in Italian. In 1874 the exigencies of business compelled my return to America, where I was again condemned to stay seven years more before going back again.

Finally, in 1881 the way seemed clear for me to go abroad and stay for a term of years. This was a joyful prospect, for it would enable me to carry out a project which I had had in mind a great many years, although I had hardly dared to acknowledge it to myself, because there was so little hope of my ever being able to carry it out. Now, however, my eldest daughter, who was married and settled, was willing to take care of her younger sister and brother; my affairs were in fairly good shape, and my brother offered to take charge of them.

Ever since boyhood I had dreamed of wandering about the world, learning various languages, and living among the people who spoke them, in order to get their ideas and observe their manners and customs; and I wished to learn three or four foreign languages, not only for the facility I would have of conversing with other peoples having opinions upon religion, politics, law, morals, and everything else, different from ours; but also with the ultimate object of founding a school in my own country, where young people having the same desire for travel that I had so long cherished, might have the opportunity of learning foreign languages free of cost, or rather by partly paying their expenses with their daily labor.

With this end in view I set out to learn Italian, French, German, and Spanish. My plan of learning was, however, a very bad one, because I did not master any one, as it is best to do, before commencing another. I was not willing to sacrifice my love of travel to the scheme of learning languages. When I had partly learned French

I became tired of living in France and went to Italy, which I left after a few months' residence for Germany, and from there to Spain; so that I soon had a smattering (enough to travel with) of four languages, without being at all thorough in any one of them. This was very confusing, as it always is to have in one's head an ill-defined lot of any sort of knowledge. When one knows one language thoroughly he is not likely to mix it with any other, but when he partly knows four it is very hard to keep from confounding one with another.

It was not my intention to try to learn these languages well enough to teach (I was too old for that), but well enough to enable me to judge of the capacity of such teachers as I might wish to employ in my school. It is very difficult, even for a young person, to learn the pronunciation and idioms of one foreign language well enough to teach it as it should be taught; and out of the question for an old man so to learn four.

However, I think that I did learn these four languages so that I could at one time speak them quite well. But, not keeping up the constant practice, which is necessary to retain them in one's mind, I soon lost a part of the facility of conversation which I once had.

My plan was to begin with a small number of ambitious young men and women, between the ages of fourteen and eighteen, and to experiment a year or two before putting up buildings specially adapted to the purposes of a school. I had on my place at Hartsdale, N. Y., farm-houses that would answer. To teach habits of industry as well as to lessen expenses, the boys were to make garden, cut wood, take care of the cows, horses, chickens, pigs, and do all the outdoor work; while the girls were to cook, and do all the housework. I thought that each one would thus have four to six hours per day for study, and the same amount of time for work.

They were to begin with the piano and the Italian

language, and so soon as each had gotten a sufficient knowledge of the rudiments of music, all would begin taking vocal lessons; each one would select some instrument to devote himself to, and thus enable the school to have a band of music.

I had sent to Italy for a teacher who would, I knew, if they were bright and anxious to learn (and I did not intend to waste much effort on any others), so teach them that they would in three months understand almost everything she might say. Then she would commence giving them lessons in all useful branches, such as geography, history, etc., in Italian. In this way they would learn each language without devoting more than three months to it as a special study. According to my idea, a scholar could thus in four years learn four different languages, how to play some instrument, get a vast amount of other knowledge, and also know how to garden and do all other necessary work about a home.

In the winter of 1889-90 I published a short notice of the project in about three thousand newspapers in the country, and then had a prospectus printed in which I stated at length what had induced me to engage in the scheme, how I proposed to carry it out, and what I expected to accomplish by it. I had been simple enough to imagine that I would find hundreds, if not thousands, of young people anxious to avail themselves of such advantages; but did not receive more than two hundred inquiries for particulars. I sent my prospectus to all, and also wrote each one who wanted special information.

A great number of those who wrote me seemed to doubt my motives, some thinking it a Roman Catholic scheme to get young Protestants under the influence of that religion; others imagined that it was set on foot by some particular sect of Protestants; others thought it had some other selfish end in view, and very few seemed to believe that the facts were stated in the prospectus,

Thus I discovered, as I had often done before and have since, that the surest way to deceive many people is to tell the truth, which they are not looking for.

But I found also, to my amazement, that very few had any particular desire to learn foreign languages and music, and scarcely any one expected to do manual labor of any kind in order to get an education. The free schools furnished all the opportunities they wanted, without work.

One can scarcely imagine what a blow this was to me. For years I had cherished the hope that this would be the crowning glory of my life—that I would spend my old age in a pleasant home, surrounded by the bright faces of ambitious youngsters, whose continual advancement would be a never-ending source of pleasure to me. I had formed so many plans for making them happy! They were to have the best of food, all sorts of amusements, such as dancing, concerts, theatrical performances, etc., etc., and here the whole scheme ended in nothing! I was stunned. It seemed that everything for which I had lived was taken away from me, and that I had nothing further in life to hope for.

Finally my oldest granddaughter, then fifteen, and the daughter of a neighbor decided to try it; the former because she had nothing else to do—for I would not send her to boarding school as she wished me to do—and her mother having recently come from the West she had no acquaintances here; and the latter as a matter of curiosity, and her curiosity being soon gratified, she decided that she preferred the public school.

My granddaughter made so much progress the first year in Italian, and the second in French, that I resolved to finish her education abroad. She was an excellent scholar, and with a few months' residence in each of the four capitals, Paris, Rome, Berlin, and Madrid, could speak and write the four languages very well, besides hav-

ing made great progress in music and other branches. We returned in May, 1893.

But just before starting for Europe I received applications from five young persons, two boys and three girls, for the privileges of my school. My second daughter having offered to take charge of it during my absence, I left the whole management in her hands. After about six months she had the scholars examined by an Italian professor from New York City, and only one having made sufficient progress to justify a continuance, I wrote her to abandon the school. The one who passed the examination was really too old to begin a four years' course, and only did it in order to get the music, which she wanted to use in teaching. I gave her a hundred dollars with which to continue her music lessons, and so ended the experiment.

While in Europe I decided to found an orphan asylum, and began there to look about for children. When I mentioned the project to my Italian friends in Rome they said I could get scores of them there; and this prospect pleased me very much, because there are so many handsome children in Rome.

My idea was to get together a few bright and healthy orphans, or abandoned children, whose guardians would give them to me absolutely, to adopt and raise them as my own. In order to do this to the best advantage, I thought it would be necessary to found an order of ladies, who would wear some distinctive badge that would let people know that they were persons of refinement, engaged in a noble work; and thus give them an honorable place in the world. These ladies should be paid a moderate salary, and, after a certain number of years of faithful service, be pensioned, or kept in the institution free and without work, for the rest of their lives. I planned, and had a model made, of a golden badge of honor which they were to wear. Each one of

these ladies would have charge of a little family of children, whom she should bring up as if they were her own; making them feel that they had a home, to whose fostering care they had the same claim as other children have to the homes of their parents.

But, although there are hundreds of destitute children in Rome, I could not get one to bring to America, generally because of religious prejudice. Whenever the priests heard that I was after a child, they made such an outcry about the danger to its soul's salvation, in case it were allowed to go to a Protestant country, that the relatives and friends were obliged to abandon the idea.

However, I did finally get a little French girl, and brought her with me.

Immediately on my return to the United States I began to look for other children here, but encountered the same obstacles as in Rome. There are plenty of orphans to be adopted out in the asylums and Homes in the United States, but ministers, or religious people of some denomination, have charge of all of them, and require the adopter to be an attendant at some church, to have family prayers, say grace at table, etc. I told them all that I could not conscientiously agree to carry out such a programme; that I had brought up my own children without any such bias, and that all, after reaching the age of discretion, had joined some church. I would promise to inculcate good moral principles, send them to Sunday-school, give them the best of food, have them educated, and raise them to be healthy men and women; but could not promise to teach them any particular religion.

Of course no one can blame these people, when acting for themselves, or for the sect which maintains them, for using every means in their power to keep children from a path which they think might lead to eternal damnation; but almost all these institutions are supported

wholly or in part, either by public funds or contributions from sinners and saints of every possible shade of belief.

A lady at the head of the committee on adoption of one of the largest institutions in Brooklyn, supported, entirely, I think, by public funds, and having six or seven hundred children, seemed at first quite disposed to let me have several whom I wanted. But when she learned, in reply to her question, that one of my teachers was an Italian and Catholic, although I assured her that this teacher only taught her scholars a simple prayer that any Protestant might say, and that she made no effort to convert them, but was one of the most faithful "mothers" I ever saw, she said that no earthly consideration would induce her to let a child over which she had any control come under the influence of a Catholic teacher.

So far as I have seen, the children in these asylums are brought up with nice manners, and treated with kindness and affection; but they have very little chance of becoming robust men and women. In the one I have just mentioned, the air in the general playroom was so close that I could not stay a whole minute in it; and what they have to eat is slop rather than nourishing food. The managers and helpers do not eat with the children, but have a separate table with very good food. I presume they act conscientiously, but my conscience compels me to eat and share everything with my children.

But the fact doubtless is that the supply of funds is never sufficient for the number of children they are obliged to take, while I will only take so many as I can make good provision for.

I applied at all the Protestant, at a number of the Roman Catholic, and several of the Hebrew "Homes" or asylums in New York and Brooklyn, and followed up all private clues, advertising in a variety of newspapers; and after nearly three years of such effort got three children.

As I did not wish to establish a "Reformatory," and could not arrange to care for diseased children, I took them on a few weeks' trial, in order to ascertain, before final adoption, if they had any serious vices or diseases.

One little girl had a sweet disposition, but besides being quite dull, had two rather serious physical ailments; therefore I did not keep her.

A boy of ten taught the other little boys such an amount of wickedness during his five weeks' stay, that it took a year to drive it out of them, and I sent him back.

A girl of nine was so untruthful and artful that she kept the others in continual strife; besides, she was too old for the others, and I had no playmate of her age as a companion for her; therefore I could not keep her.

A very nice little boy, whom I would have liked to keep, was sent to me by his mother, who wrote that she could no longer support all her children, and begged me to take him; but the person who brought him, and who spent several days with us, discovering that I intended to establish a Home and take a number of children, reported this to the mother, and she took him away again. She had been told, it seems, that he was to be adopted by a wealthy family, and supposed he would eventually inherit a fortune, and could then live without work and possibly help her.

It was my original intention to found a Home for children in the State of New York; but since the laws of that State do not allow one to leave more than half his property to benevolent institutions, and as I do not want to leave half of what I have to my children, both because I think it would encourage them to lead useless lives, and be unjust to so many other children who have nothing, I have decided to leave the greater portion of my estate for the founding of an orphan asylum in Colorado, where I own the most property.

For my part I cannot see the justice of a law which compels a man to leave half of what he has to his children, especially when he is worth millions. If he has inherited a fortune there would seem to be some sort of an obligation resting upon him to transmit it to his children, but such cases are rare. The most of rich men in this country make their fortunes, not only without the aid of their wives and children, but in a continual struggle to keep them from spending the money as fast as made.

It seems to me that the public welfare demands that these fortunes be, at the death of the owner, scattered again among the people; and it is beyond my comprehension that the majority, in a country where the poor—or at least those who are not rich—have the voting power, should submit to laws which tend to perpetuate wealth in families.

In this connection I feel constrained to say what I have to say in justification of my action in regard to my children, which has been severely criticised by friends and acquaintances, and which is far from satisfactory to my two younger children.

In the first place these latter claim that I did not show them the affection and consideration which I did show to their older sister. This is in a measure true, and it happened in this way:

My wife was an extraordinarily good mother. She knew how to keep her children's love while exacting strict obedience; but in her later years, while dying by inches, she was compelled to confide the management of her children to her sister, who was for many years our housekeeper; and here let me say, that in order to satisfy my wife, who was of course much more contented with her own sister in the house than she would have been with any one else, I paid her at the rate of fifty dollars per month, when I could have hired some one that would have suited me better at a lower rate. She was a most

excellent lady, loved our children as her own, and was always ready to make any sacrifice for us; but she was not an economical housekeeper, and had not the firmness necessary for the proper government of children; consequently when I took the reins and exacted strict obedience, they looked on me as a tyrant, and there never was the same affection between us as between myself and the older one, who had been raised by my wife and myself; and we always agreed in regard to the government of our children.

How great sacrifices a parent should make for his children, is a very difficult question for any one to decide, and will often be decided by reference to what care the parent received from his father and mother, and, as I think, justly; for each one ought to pay his parents for their care of him by giving equally as good to his own children.

My father was an industrious man, with an amiable disposition; but he wandered about the world, taking life easily until about the age of forty, when, having saved scarcely anything of his earnings, he married. At fifty he had a flock of young children, and nothing but his labor—and he on the down hill of life—with which to support them.

My mother was a most excellent woman, also very industrious, and although she came of an humble family, was much better educated than my father; but she had one weakness that no mother with all her own work to do, and so many small children to make and mend for (there were no ready-made clothes in those days), ought to give way to. She had very little time to read; and yet she was an inveterate novel-reader, and ruined her eyes from reading late at night by the light of a tallow candle. One cannot do this and be at his best for the work of the following day.

My wife's parents had not done their duty in looking

after her health, consequently she began to decline very soon after our marriage.

Thus, owing to the neglect of my father to provide properly for his family, I, in common with my brothers, was robbed of a greater part of the enjoyment which falls to the lot of those children who have a pleasant home and plenty to eat, and was compelled to begin earning my own living at a very tender age; and on account of the carelessness of my wife's parents, my married life was made unhappy by her failing health. If, now, I gave up my old age to the care of my children, where would my chance of enjoying life come in?

It seemed to me I had been robbed of my just portion of enjoyment, and therefore when I saw an opportunity to gratify the longing for travel that I had repressed for so many years, I left my children and went abroad.

But it does not seem to me that I neglected them, for I always left them in good hands; and, what is more, I had taken extraordinary pains to make them healthy, and this, too, under most discouraging circumstances, and in spite of all the evil tendencies they had inherited from their mother.

My youngest daughter was born while my wife was in very delicate health, six weeks before we left for Europe, largely on account of her health. She was fed on condensed milk on the voyage and after that, until really her life was in danger, when we finally got a wet-nurse for her. The nurse was a robust French peasant, and the child thrived under her care; but the next winter, while playing on the floor in Rome, she chewed some poisonous fireworks, from the effects of which she barely escaped with her life, and which so injured the lining membrane of her stomach that it has never recovered its full tone.

My son was born fifteen months after the daughter, and was sickly from his birth. Until the age of eight

his body was almost continually covered with eruptions. Both were in such a poor state of health that for many years I hardly dared hope to raise them to the age of manhood and womanhood. But I set to work resolutely, and as a result my son is in robust health, and my daughter is in fairly good condition. My son has taken excellent care of himself, but my daughter has not. At the age of sixteen she also was strong and healthy, but after that I allowed her to have her own way, and she, like almost all children, thinking her constitution would endure anything, and that she knew better than her father, did not follow my earnest counsels, and brought upon herself a very serious illness, which shattered her health.

From their earliest childhood I kept them out of doors whenever possible, often in very inclement weather, always taking care, when they became chilled or soaked, to restore as soon as possible, by exercise, friction, or warming their hands and feet artificially, the circulation of the blood.

People generally think that when they feel tolerably warm, that is enough, but it is not always so, especially when the circulation has been interrupted by getting wet or chilled. In such cases it is necessary to send the blood rushing through the whole body, in order to prevent its congesting about the heart or lungs. Brisk exercise and friction, when one has the strength to keep them up long enough, are the best means; when not, then the hands and feet should be heated alternately before a good fire. In cases of exposure it is especially necessary to get up a good circulation, and have children's bodies in a glow of warmth when they are put to bed, and it is often advisable to warm the foot of the bed beforehand.

While they were yet very young I taught my children to ride on horseback, swim, and row a boat, and bought

them horses to ride and boats to row. Swimming is the best exercise I know of for expanding and strengthening the lungs, and rowing is almost as good. Every parent who can do so should teach his children these things, and have them practice, too. Swinging clubs, dumb-bells, etc., may do some good, but they never beget the enthusiasm that should accompany all exercises, and they are rarely practiced in the open air.

Besides this I took them about to different regions, both in this country and in Europe. A frequent change of climate is an excellent remedy for many troubles, because novelty exhilarates the spirits.

While I do not wish to claim any merit except that of having done my duty, I shall always think that I secured the health of my children where not one in a hundred parents would have done it. Of course the most of people would have given me more credit if I had bought fine clothes for them and sent them to a fashionable school. I kept them out of school in order to give them a better chance for health; and, as a result, they are robust and, so far as I can see, as intelligent as others.

People blame me also for the manner in which I intend to dispose of my property at my death, and my two younger children do not seem to be contented with it. I think when one receives property from his parents he is bound to hand it down to his children; but when he has made it all himself without any help from his children, and has brought them up properly, giving them all the advantages his means would permit, that he is then free from further obligation to them, unless they are physically or mentally incapable of earning a living for themselves. But, notwithstanding this, I intend to leave them a sum sufficient to maintain them in modest style, and without work. I do this in deference to public sentiment, and not because I think it right, for I do not. On the contrary, I think every one should be obliged to work.

My children and grandchildren, like those of every other man accused of being rich, seem to think that they are made of better clay than are those who earn their living by the sweat of their brow, and my feelings have often been hurt by seeing this, since it seemed a reflection on my origin, because I came from the laboring classes, and consider a workingman, when he behaves himself properly, the equal of any one living.

Further than this I have always felt a sort of contempt for those who are willing to live from the earnings of others, and without being of any use to any one but themselves. I never had any such desire, and never felt that I wanted, as a gift, anything that another possessed.

On the contrary, I have in my lifetime twice refused money which I might have had, and when I needed it, too, simply because it did not suit my ideas of independence.

My aunt, Harriet Stebbins, amassed a little fortune, teaching school in Washington City, and distributed it at her death among charitable institutions and relatives. She left my sister Harriet, her namesake, and myself each one hundred dollars. Although a hundred dollars was a good deal of money for me at the time, I gave it to my sister, because I thought my aunt would not have given me the money had she known my religious views. A few years previous, when she knew me better, I was, according to her opinion, a nice boy, and hoped soon to join the church. I prayed fervently for a change of heart such as the preachers said was necessary, in order to enter the kingdom of God, and thought the great end of life was to become a Christian. But notwithstanding all my prayers, the change did not come, and gradually, although at first I shrank with horror from the possibility of such a thing, I became skeptical, and finally lost faith in the whole thing. This my aunt did not know.

My wife, as one of the heirs to her father's estate,

should have inherited a little property, but her brother-in-law, who was her guardian, had made way with it all, and was not responsible. Her brother, who was surety for the brother-in-law, would doubtless have made it good, but I preferred not to call on him to do so. I always felt perfectly able to take care of myself, my family, and every one else who had any claim on me for support, and have, consequently, no very high opinion of others who could not do the same.

My wife never had much faith in my success in business, and was constantly afraid that I would fail, and the family would be left with little or nothing. I had no dread of failure; not that I felt confident of success, for on the contrary, I always realized that I had neither taste nor talent for business; but because I knew I could make a good enough living as an employé, at a salary. My tastes were simple and I had been brought up in poverty, consequently the sort of life that pleased my wife was rather disagreeable to me than otherwise.

But to satisfy her, and especially to make her last days as free from worry as possible, I bought a country place and had it deeded to her. This was entirely contrary to my convictions, because I think one's wife and children should, where they expect, as they always do, to share in the gains of a business, also share the risks, and be equally ready to lose when fortune goes against them.

At the time of my wife's death my business was in a very embarrassed condition. My family had become accustomed to a luxurious way of living, and it seemed impossible to economize as we should have done.

The country place being in my wife's name I could make no use of it, since it would go to my children. Therefore, promising to give them more than its value in some other way, I had it sold, bid it in for a small price, and mortgaged it to help me out of my troubles.

When my two younger children were about thirty years

of age, my youngest daughter laid claim to her share of this country place, on the ground that it had been her mother's, also that I had promised to make it good when I had it sold and bought it in.

I claimed that I gave it to her mother, not as her right, for she brought nothing into the family, and from her long-continued illness had been a continual expense, instead of a help to me, and that I had only given it to her to insure her peace of mind; and not with any intention of alienating it from the general use of the family. But my daughter argued that it was hers, no matter how she came by it, and consequently that it should go to her children.

I claimed further that besides taking care of her until she was of age I had paid out for her, since that time, all that her share of the property was worth; but she claimed that she considered that as given her by me, and not as a payment on her property rights.

Furthermore I hold that promises made by parents to children are not, and should not be binding when, from change of circumstances or change of opinion, the parent feels unable or unwilling to keep the promise. During many years I was unable to keep it, for my business went from bad to worse. After that my opinions changed, and I had made up my mind that it was not right that some children should be brought up in idleness and luxury, while others must work too hard and have too little pleasure.

More than this, it seems to me that so long as children expect to be maintained by the father, they should obey his wishes. This my second daughter had rarely done. In the majority of cases when I had expressed a desire for her to pursue a certain course, she seemed to be seized with a great desire to do something entirely different.

It has always been a favorite doctrine of mine that

each one should be allowed to carry out his own ideas when he pays his own expenses.

The property cost \$16,000, and is now (1896) worth possibly \$35,000; although it might not sell for that if offered for sale. It has been rented most of the time since I bought it, and has paid very little more than enough to cover taxes, insurance, repairs, and new buildings to replace those rotted down.

As near as I can estimate I have paid my three children \$70,000 since they came of age. My second daughter is finely educated, speaks several languages, has traveled and studied abroad, sings quite well, and plays the violin very well. She has two violins, for one of which I paid \$650, and for the other about \$100. Her musical education and all other expenses have cost me a good deal of money. At one time when she was very ill, and through her disregard of my advice, I paid out during three months \$1,500 for doctor's and nurse's bills, as well as all other expenses. She has plenty of firmness and executive ability and should, as I thought, do something to make herself useful in the world.

While I was paying her a monthly allowance of one hundred dollars she did engage in an endeavor to instruct working girls; but this implies charity, and condescension from a superior to an inferior, which is very distasteful to me, because I think a servant who does her duty, better than her mistress who does not. Besides, this work was under church auspices, and through it the objects of charity would be influenced to adopt a particular creed, and this was a speculation which I did not want any of my money invested in.

Finally I said she must engage in something that would make her useful to others, and enable her to earn something toward her own support. She then set out to be a professional nurse, a business for which her constitution seemed to me entirely unfitted, because those who

have any hereditary tendency toward lung disease need the purest of air, which cannot be had in the sick room; and secondly, because in following her profession she would not be able always to have such food, and at such times as she needs; which is almost a necessity in her case from the poisoning in her childhood, and from the disease brought on by too intense application to violin practice. However, I trust my fears may not come true. She now receives thirty dollars per month from me, and eleven dollars besides her living expenses, from the hospital where she is learning; and thus the matter stands.

While I know that my ideas are peculiar I still claim that a man who has made his own fortune should have the right to spend it; and that the children whom he has brought, in good health and with good advantages, to the age of manhood and womanhood, should then feel that that manhood and that womanhood call on them to support themselves, and that they should not think they own, or have any right to control their father's property.

But children are so accustomed, from their earliest recollection, to receive everything from their parents that they look upon it as an inherent right. They never seem to know when they get enough, and are only satisfied when there is nothing more to be given. For these reasons it is almost impossible for a rich man to bring up children properly. So long as they know that he has something whose possession would add to their happiness, they think it cruel in him to keep it from them. The children of the poor realize that there is nothing for them, and expect nothing.

If I had spent my earnings as my father did, my children would have accepted the situation without a murmur, and would have gone to work to earn their own living; but when I saved something with which to educate them, provide my daughters with the pleasures of foreign travel, my son with a capital to start in business,

and have, besides, a surplus for my old age, they want it, surplus and all. They are no worse than others, for every one's children have, through a false public opinion, the same idea. In this way he who works hard and economizes gets the worst of it at both ends and all along the line of his earthly pilgrimage, for, while he must in his young days deny himself in order to save a little capital to start with, and when fairly started in the struggle, must still economize, continually going without the everyday enjoyments which the spendthrift has, he is asked in old age to surrender what he has saved, in order to relieve the wants of the happy-go-lucky fellow who has always been accustomed to cream, and now does not relish the skim-milk that is left.

To judge from appearances, thrift is a crime which must be atoned for by taking from him who has, to reward him who, through his own heedlessness, has nothing. Instead of being blamed for his careless ways, as one might think the lazy spendthrift would be, it seems rather a feather in his cap that he is lavish with his money, neither caring for nor thinking about others who are, or may be dependent on him for support.

This same public opinion allows the expectant heirs to send the old man to the lunatic asylum when he spends his money for tin whistles and jews-harps, says nothing when his sons get rid of theirs among gamblers and lewd women, and smiles approvingly when his daughters invest theirs in titles of nobility, and other baubles of similar value.

There is no way to remedy the evil except through the passage and enforcement of a universal law compelling all to work, and thus get the capacity necessary for earning the wherewithal to supply their own wants. The fathers, no matter how great their desire to have their children learn to be useful—and many of them realize, from their own struggles in life, the necessity of indus-

trious habits—are unable to direct the education of their children, because they are away from home all day; and all women consider work an evil to be avoided as long as possible, and consequently try to shield their children from it. Their ideas are perfectly voiced by a prominent lady in San Francisco, whose daughter had married a poor young man who afterward inherited a fortune. The newspaper account is as follows:

Mrs. Addis-Mooney, mother-in-law of Lord Sholto Douglas, says that “by the death of an uncle, Rev. Archibald Douglas, in London, Sholto will come into about \$3,000,000. We received the good news by cable yesterday. His uncle was a very wealthy priest, and Sholto is his sole heir. Sholto is now in the southern part of the State (playing in a theatrical company), but will be here in a few days. Of course Sholto and his wife will now give up the stage. Though they have made a big success it would be *foolish* for them to work when they can live without working.”

No matter how conscientiously desirous one may be to do his duty, it seems to me that life is too short for him to decide what are the relative advantages and disadvantages of the different methods of education. My oldest daughter enjoyed a pleasant home under the care of her mother, who was able to look after her until she was ten years old. As a result of her pleasant childhood she never had any ambition, except that of getting all possible enjoyment from society and material pleasures.

The two younger children missed a great deal of this youthful happiness because, being more serious in their views of life, they studied much harder, and are fitted to make their own living; whereas, the older one, if thrown upon her own resources, would hardly know how to support herself. To be sure, such people are generally provided for in some way, but it usually happens that too great a burden is put on some one else, who has to make up for their deficiencies.

Some years since I was well acquainted with a jolly musician, member of one of the famous bands, which made a great deal of money by giving concerts all over the country. He received a fine salary, but always spent it all, and as much more as he could borrow; consequently, when he came home he had very little to give his wife, whom he seemed to love. She asked him one day what he would do in old age, or in case he lost his health. He said, "Oh, I'll go to the hospital and die!" But the industrious and saving are obliged to furnish the money to establish and maintain the hospitals.

During my lifetime I have frequently been told by kind-hearted people how extraordinarily liberal they would be if they had my means, in founding or aiding this, that, or the other charitable institution; but I have observed that the liberality of such people generally began and ended with themselves. They were liberal in allowing themselves more time for enjoyment than for work, and in buying for themselves all the little luxuries of everyday life—habits that prevent one from accumulating a capital to do business on, or with which to carry out any scheme of benevolence; consequently they never had anything to give away, and their liberality to others consisted in words of promise, which neither satisfy the cravings of the stomach nor protect the body from the cold.

I can truly say that the most generous people I have met are those who never have anything to give. They could dispose of the earnings and savings of others with the most profuse liberality.

It is a foible of human nature to conclude that it should be much easier for the other fellow to give; but the idiosyncrasy is much more marked where money or other concentrated values are concerned.

The great majority seem to think that a rich man should give up his hoard to relieve his fellows, but would

be shocked if they themselves were called upon individually to surrender a beloved child, a favorite cat, a pet dog, or any creed or belief which is a source of happiness to them; and yet the rich man may have shed his life's blood, and bartered his soul to the devil, in order to amass his wealth.

It happens all too frequently that men who, after a long life of hard work, economy, privation, exposure, care and anxiety, find themselves above want in old age, but only to discover that the quiet enjoyment, for which they had struggled so long, is a delusion and a snare; for the whole human race seems arrayed against them in the endeavor to beg, borrow, or steal their hard-earned gains.

They are perhaps broken down physically, enfeebled mentally, full of aches and pains, suffering the tortures of rheumatism, the despair of mental prostration, and the inflictions of half a dozen other diseases, partly or wholly induced by their life of toil, privation, and exposure, with only one consolation left: that of being above actual want; and yet realize that those nearest and dearest to them are trying in every way possible to circumvent them in their wishes, which are, to be allowed to dispose of their accumulations in their own way. Many children act as if they owned the property of their parents long before the latter are ready to give it up.

If they wanted it for some noble purpose their greed would be in some degree excusable, but they generally want it to use in living in luxury and idleness, or else to engage in some speculation, which, while enabling them to live in still finer style, will enhance the price of food, clothing, land, or something else needed by the hard-working poor.

My experience and observation lead me to advise every one to enjoy life as he goes along, and only try to lay up enough for moderate wants in old age. If he tries to

make a fortune, the long-continued self-denial necessary will destroy his capacity for enjoying the ordinary pleasures of life; and he will find that he can never get a surplus large enough so to divide it among his kindred and friends as to satisfy them. Each one will think he did not get the share he deserved.

He will have to fight the whole world in order to get his surplus, and must then turn round and fight his friends in order to keep it; for, although no one may have been ready to help him accumulate, every one will be more than ready to help him spend it.

Since writing the foregoing I have obtained from Ohio four more little orphans, at an expense of one hundred dollars, for clothing to fit them for the journey in cold weather, traveling and other expenses, and a lady to come with them; so that now I have eight, four boys and four girls.

In order to make amends for my fault in not bringing up my two younger children as well as I might have done, principally, I think, because I felt that I could not, in justice to myself, devote my whole time to them, I am going to try to bring up these eight little ones better than the majority of mothers bring up their children; and I feel quite sure I can do so, but only by devoting my whole time to it; and by so doing I think I can give them an immense amount of enjoyment during their young days, and at the same time so educate them, physically and mentally, that they will have the necessary capacity, and be always ready to perform their share of the labors of life.

NOTE.—Since some may wish to know how I am succeeding with the children I took I will bring the history of that matter down to the present (May, 1897) date.

First, however, it seems proper that I should correct an erroneous idea that has crept into the minds of some who read the former edition, namely, that from my numerous complaints, I must be a

miserable old hypochondriac, and therefore unfit to promote the happiness of children.

On the contrary, and although I see these many reprehensible things, I do not allow them to disturb my equanimity. I long ago resolved to practice my own doctrine, and determined that I would, in spite of all the untoward events of life, be happy, and I have succeeded, in so far, at least, as happiness is allowed to mortals. I keep a dozen horses, among which are two fast drivers, three fine saddle horses and ponies, and another fairly good one. The children and I ride and drive two, three, and occasionally even four times a day, and enjoy it immensely. We have two pianos and four violins in the house, all of which are played nearly every day, for we are all fond of music. At the present time we have little dancing parties in the house twice a week, at which our little neighbors assist; and two of the children attend a dancing school twice a week in the city (New York).

My married daughter resides near me, and we enjoy each other's society very much. Although the ideas of my other two children do not coincide with mine, we never quarrel. In fact, a harsh word is seldom heard here. We have plenty of the best of food, and I doubt if there is a happier family in the country, for my little adopted ones love me and I love them.

The society of these little children is to me a source of never-ending delight—in fact, it now seems to me that life would be unendurable without them. At first blush one might think that my position in this respect is an exceptional one; but there is scarcely a person in the world who may not, if he will, enjoy children's society. If he knows how to treat them properly it will be an advantage to them as well as to himself; but, unfortunately for them, as well as for the world, there are many—yes, a great many—two-legged devils (I have had a number among my employes), who, instead of enjoying, in a rational manner, association with children, seem only to take a fiendish delight in poisoning their minds by telling them all sorts of improbable stories, and filling them with all sorts of false and vicious ideas. Many good people, too, think they cannot spend their time with children because the latter say and do many silly things. What if they are silly? Better be silly with than sad without them!

One of the greatest troubles I find in carrying on my little "Home" is the difficulty of getting and keeping, here in the country, good female help. They all prefer to be in the city where there is much more to be seen; and there are so many women who will not do housework that those who will are virtually mistresses of the

situation, and can dictate their own terms. There are plenty of (comparatively) poor people in the vicinity, but their daughters are above work—at least they will not go away from home to make themselves useful—and in many cases, even at home, their mothers do the most of the disagreeable work; consequently we have to depend on foreigners, and we find that the complaint that women are not as well paid as men, is all stuff and nonsense. Last winter I could have had any number of very good men for their board, but I preferred to pay two of my faithful hands, one ten, and the other five dollars per month. They each did more work, and did it faithfully, than any woman can do; and still I had to pay one woman twenty, and the other twelve dollars per month. One of them spoke tolerably fair English, although we could not always understand each other. The other scarcely spoke our language at all.

And in regard to housekeepers. The one who came over from Europe to commence with the "Home," and who was an excellent one, became homesick after three years and returned to Germany. Then I tried a variety of others, but not one would give the children a mother's care and relieve me of the household duties, therefore I decided to be my own housekeeper, and have succeeded remarkably well; but it is an outrage that a man of my years, who is able and willing to pay for good services, cannot get them. All those who offer want to get money without earning it; and in order to be sure that it is well done I must tuck the little ones into bed at night, arrange their covering properly, see that their baths are given as they should be, that they do not bolt their food—for nearly all these little ones seem to have been half starved at some period of their lives, and are inclined to eat too fast, as if they were afraid of not getting enough—all these matters, with the providing of material for food and clothing, added to my business cares, are more than I like to have on my mind. But I can't live without the children! They are necessary to my happiness. I think also that I am, to some extent, instrumental in furthering theirs.

And yet there are those who would be glad to have me give up my projects in regard to the homeless ones and devote my means to their benefit; and they are able bodied and can easily provide for their own necessities, whereas these children have only me to rely upon. One might think that such people could take pride in feeling that they were able at least to support themselves, even if they did nothing for others. But no! rather than earn what they need they prefer to take it from somebody else's earnings. They are Christians, too, and expect to go to heaven—through some one else's merits! It's a beg-

garly belief that permits its adherents to be happy in depending on others' sacrifices for all their enjoyments, both in this world and the world to come!

In the six months during which I have been my own housekeeper the children have had none of those little sicknesses, mostly stomach troubles and colds, which they frequently had under the best of the housekeepers. All have been robust and healthy except one little girl who is somewhat delicate, naturally, and whom I allowed to study too hard. However, as soon as I perceived that she was becoming puny, and that her eyes were growing weak, I took her away from study, had her with me every time I went driving, and during the drives set her out frequently to run and walk. At the end of a month she was as well as ever, began studying with renewed vigor, and very ambitious to catch up with her classmate. Besides all this, we have food more to our taste (the housekeepers all wanted extra and fancy dishes, which the children and I do not care for), and at much less expense.

However, of the eight I once had I now have but three, although I have been, and am still, continually trying to get some more that come of a reputable stock.

The other five I sent away, one after the other, as I found, after six month's or a year's trial (one I kept nearly two years and a half), that there was nothing in them worth educating; and some of them developed an amount of vicious tendencies that I had never dreamed of in children so young, so much so that I became really frightened at the responsibility I was taking in trying to educate those to whom a fine education might afford the means of becoming expert forgers, counterfeiters, burglars, etc. Children of vicious parents ought to be trained to work with their hands, and my arrangements are only for a liberal education. The two classes cannot be advantageously raised together, for if a boy of evil tendencies is confined in school he annoys the others and learns little, if anything, himself; if he is allowed to run and play, the studious ones complain that they get the worst of it from being kept in school all the time.

And, what was worse than all, I discovered that so far as children of vicious parents are concerned it is not safe to bring up the two sexes together, unless they are brothers and sisters. Little boys of such parentage are no respecters of little girls.

These evil-disposed children can be greatly benefited by having good food, good clothes, pure air, and continual occupation, but to obtain the best results they must be taken quite young, when not over five years of age, for then they may forget everything that

happened in their previous life, and one may gain their love and confidence, which are very necessary to any hope of great reform.

The five I sent back were, so far as health and vigor are concerned, greatly improved by their stay here. The three that I have I am proud of, and only wish I had some more like them.

THE END.

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